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First steps in religious
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FIRST STEPS
IN
RELIGIOUS EDUCATION

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RELIGIOUS EDUCATION

BY
FRANCES McKINNON MORTON

COKESBURY PRESS
NASHVILLE, TENN.
1930

FIRST STEPS IN RELIGIOUS
EDUCATION

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Printed in the United States of America

Dedication

TO MY MOTHER

WHOSE LOVE I HAVE WORN THROUGH LIFE
AS A MAGIC CLOAK OF PROTECTION
TO MY OWN SPIRIT THIS BOOK
IS LOVINGLY DEDICATED

REMEMBER, dear Mother,
The heart of your child
Is a tender and timorous thing;
It flutters away, as a bird that is wild,
If it meets with harsh words or neglect.
So, please, busy Mother,
Take time to be kind
When your children their confidence bring;
The simple, sweet thoughts
Of a little child's mind
Are deserving your deepest respect.

PREFACE

MUCH has already been written on the psychology of childhood and infancy, but much more is yet to be written before we can even approximate an understanding of those laws of action and reaction which govern the growth and development of human personality. Most of our studies of childhood, though, have dealt with the child who has reached school age; and we have no great number of books which make a special study of infancy. The child when he is old enough to start to school has already been trained and modified by from four to six years of actual living in the world; and what is true of him when he enters kindergarten or school might not have been true at all if his period of infancy had been handled differently.

It is because I believe so earnestly in the potentiality of the years of infancy, and because these years belong so exclusively to the mother, that I have written this little book especially for mothers. My hope is that it may help to stimulate them to a deeper study of childhood and perhaps help them in the solution of some of the everyday problems of living with and training their own children.

The helplessness as well as the promise of infancy is so very appealing that dull indeed must be the spirit which can catch no reflection from those "trailing clouds of glory" which Wordsworth ascribes to childhood; and infancy has always been an inspiration to thought as well as to endeavor. It has always been true that the dreamer and the poet first catch those rare visions of truth which have meant most in the progress of the race, while the patient scientist comes limping after to prove the poet's dream by the slow path of observation and reason through a material world. The poet's dream has been true all along, but the scientist has proved the dream so that its truth may be more universally accessible for use in daily life. This seems to be the history of the development of child psychology; we knew the potentialities of infancy, but we knew, and still know, all too little about using our knowledge in perfecting the growth and development of our children. The whole story of the coming of Christ symbolizes beautifully the perpetual evangel of infancy in the world, but we are just beginning to realize that the salvation of childhood is the only salvation of humanity.

Stanley Hall, in one of his books on psychology, says: "Scientific literature has in recent years shed a new light upon all the early phases of child development and greatly magnified the importance of infancy, not only for all later steps in the unfoldment of the mature mind in general, but finding in apparently slight abnormalities in the silent and unremembered first quadrennium the germs of about every psychic and nervous disorder in adult life; moreover the unconscious, which is now looming up in a way to make it a large part of the psychology of the future, is coming to be actually identified with infancy."

Solomon had this same idea back of his suggestion that we train a child in the way he should go, so that when he is old he will not depart from it; and Christ had the same thought when he urged his adult followers to suffer the little children to come unto him, and forbid them not, because his kingdom must be of such as they.

I must believe that the earnest and thoughtful mothers have always guessed a little more of the hidden importance of infancy than either Church or State have been quite willing to admit. We have always known this vaguely, as many of our common proverbs testify; as "Back of the great man is the great mother," or the old one about "The hand that rocks the cradle rules the world." We began saying such things and believing that we so expressed a worthy sentiment; but science steps forward now to say that these sentiments are literally and logically true. Then it becomes our duty as mothers to make a closer study of the science of human behavior, and the part that our life work must take in the growth of character. It seems to me that as mothers we must make the study of human behavior, as it relates to childhood, the major project of our lives so that we can not only train our own children more surely and intelligently, but also make our experiences more useful in that great uplift of the human race which we are wont to call the coming of the kingdom of God in this world.

For any accurate study of infancy the home is the natural laboratory of observation, and we cannot advance far in such a study without the help of the mother-teacher as recorder and interpreter of the behavior of babyhood. It is because my heart is so much with the mother in her sacred and divinely appointed work that I have prepared this little book with her special needs in mind. It is not a Psychology, though I have tried to draw the teachings of psychology from some of the best writers in that field to-day. It is not a primer of health habits for infancy, though I have tried to suggest a good health régime of life as outlined by nurses and doctors who make that phase of medical science a special study. Any health suggestions I have made are not intended to apply to a sick child or to cover special abnormalities which would demand a doctor's care. Nor is the book intended as a manual of ecclesiastical doctrine; it is intended to help the busy mother with her everyday problems in laying those foundations of physical, mental, and spiritual health on which character must be built and which determine success or failure in life. My experience in observation has been that of a teacher and student of childhood as well as a mother. In one relation I have been a part of the household of a minister and a teacher, and in another relation a part of the household of a doctor; so that human health and human behavior have always been a part of my thinking.

I offer my little book to mothers, with a sincere prayer for its usefulness. FRANCES McKINNON MORTON.

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CHAPTER I

THE MOTHER AS A TEACHER

When we bring children into the world we take hostages of the future, and, no matter how unworthy we may feel of the task, we become their teachers at the same time that we become their mothers. We cannot escape the rôle of teacher, no matter how deep a sense of inadequacy we may have for the undertaking, because it is our privilege to meet the first needs of our children and direct their first manifested impulses. So the home is the child's first school; and we are but following the teachings of the most modern educators when we add that the home is after all the most important school. Here the first modifications of instincts and impluses are set in motion, here the first faint paths of thought are marked out in the developing brain, and here those first contacts are set up between infant responses and life situations.

These early reactions of infancy have perhaps more lasting influence on the child's character than effect on his mental or physical life, though it is always difficult to separate and tabulate the threefold life and growth of a human being. The baby, no matter how young, is an individual human soul, a personality whose physical well-being, mental activity, and emotional health react upon each other and affect his growth and development. So from the very beginning the child's education is threefold, physical, mental, and emotional, or, as I prefer to call it, spiritual. The health habits formed in infancy will largely define the health endowment of the child's later years; and, with equal truth, we must see that the little thought habits and emotional reactions established in infancy will set limits to what any other teacher or any other influences will be able to do for the child later in life.

Because these first impressions received in the home are so deep-rooted and so lasting the mother's influence on the child increases with a sort of compound interest as the years go by, so that the child may either suffer or profit by what she has done, or left undone, though all the years of his life. Many people have long believed this, and now that science is proving it we can easily see why the mother is probably the most important teacher the child will ever have. Some writers go so far as to say that by the time the child is three years old his parents have already done more than half of all they will ever be able to do toward the development of his character, but I consider the statement too general. Some children develop so much more rapidly than others that a strict age limit in childhood is almost sure to be misleading. Science freely admits though that during the period of infancy, which, generally speaking, includes the first four years of life, the physical, mental, and emotional habits are rather definitely fixed for the child; so, while the mother may do little direct or formal teaching, she is still the most permanent and effective influence, either for good or evil, that her child will ever know.

THE MOTHER AS AN OBSERVER: The mother as an observer has not yet come into a just evalution of her own service in this important, but rather neglected, field of the observation and interpretation of infancy. No one else can make these observations quite so well as the mother; but unless she keeps some sort of intelligent record of her observations it is too easy to forget at what exact age a child did certain things or showed certain tendencies. Then if she cannot be accurate about her experiences she cannot make them really helpful to other mothers, so if a mother's life experiences are to be translated into usefulness she must keep a record of her child's growth and development. This is especially necessary now that we are trying so hard to get at the truth about infant psychology. The sympathetic and intelligent observation of one child, or a group of children in the home, is far more apt to arrive at some discovery of the truth about childhood than more general observations made by strangers or professional workers in larger groups of children. A child is shy, and unfolds his intelligence differently in an atmosphere of love and sympathy. Also he reveals himself more naturally and more truly to those who have the constant care of him than he can to any stranger toward whom he must make certain adjustments of understanding before he can either receive or give out any other mental impressions or emotional reactions. To make it even plainer he is so busy adjusting himself to a new personality that his own individuality is in temporary eclipse. Teachers meet this difficulty face to face when they attempt to get at the background of knowledge which the child brings with him on entering school. The child can give no response to her inquiries or tests until he has adjusted himself to her and his new surroundings. So we see the importance of the mother as observer and keeper of records.

The interesting record books so often given to young mothers are valuable as keepsakes, but are necessarily rather sketchy as records of development; so if the young mother wants to go into the matter seriously she should buy a blank book and outline her own record of the baby's growth and development. A suggested outline of such a record follows and the mother may fill in with other items at her own discretion.

OUTLINE OF RECORD

I. *Incidents of Birth.*—Date —— Place of birth —— Weight —— Height —— Description of child —— First movements —— Reaction to light —— sound —— touch —— First habits of eating and sleeping —— Habits of crying ——.

II. *Sensory Development.*—(a) Sight: Early eye movements —— Notices light —— Fixes eyes on moving objects —— Notices color —— Seems conscious of darkness —— Recognizes faces —— Comparative distances at which objects are observed —— Seems to recognize familiar objects and to show surprise at strange objects —— Notices changing from one bed to another or from one room to another —— Notices his own hands —— (b) Hearing: Shows consciousness of loud sounds —— Turns toward sounds —— Reaction shown to ordinary sounds —— to near by —— and to distant sounds —— Seems to recognize voices or special sounds —— Response to musical or rhythmic sounds —— Seems conscious of the meaning of words —— (c) Touch: Early reactions to touch —— Response to patting or stroking —— Shows signs of pleasure at some touches and displeasure at others —— Touches things with his own hands —— Other notes of interest —— (d) Taste: Seems to notice differences in taste —— To show pleasure in some tastes and dislike for others —— Reaction toward unpleasant tastes —— (e) Smell: First seems to notice an odor —— Shows signs of like or dislike for certain odors —— Learns to smell flowers or fruit and seems to find pleasure in the odor ——.

III. *Motor Development.*—(a) Use of the hands —— Common position of the hands and arms during first few weeks —— Begins to grasp things with the hand —— Raises hand to mouth —— Reaches out to grasp an object —— Degrees of skill acquired in the use of the hands —— (b) Use of the head —— Head first held erect —— Raises head when lying down —— Sits up when propped in bed —— Sits alone —— (c) Use of the body —— Tries to raise body by bracing arms and lifting shoulders —— Turns over —— Tries to crawl or move body by some means —— Learns to crawl —— Braces himself by pressing feet against something —— Uses feet to project body in crawling —— Pulls himself up to stand on feet —— Walks when supported —— Walks alone ——.

IV. *Mental Development.*—Impressions conveyed by different tones in crying —— Begins to form sounds —— To imitate sounds —— To make real words —— To make sentences —— Ability of speech at one year —— Estimate of vocabulary and understanding of words on through second and third year —— First expressions of thought or description of impressions —— Earliest evidences of memory —— Longest application of memory in first year —— Record of memory through second and third year —— First evidences of reasoning, and some history of the development of reason —— First evidences of imagination or "make-believe" play —— Record of sayings of special interest as revealing processes of development ——.

V. *Emotional or Spiritual Development.*—First signs of anger —— What causes anger —— Methods used to control or condition it —— First signs of fear —— Nature of the causes of fear and how overcome —— First indications of pleasure —— First smile —— First laugh —— First show of sympathy or affection —— First signs of awe or wonder —— Other manifestations of feeling ——.

VI. *Development of Play Activities.*—First handling of toys

—— First attempts to feed himself —— Skill in handling materials —— Establishment of toilet habits —— Reaction to the bath activity —— First learns to play in bath ——.

This outline is only intented as suggestive, and with a good blank book in hand and a clever baby to observe the mother will find many additional notes to make. There should be plenty of blank space left under each heading to make full notes and to carry the record on without a break through three or four years. Such a record of the years of infancy is well worth making as it will help the mother to understand the capacity of her own child and fit his education to his needs. Also it should help her to serve other mothers and other children.

THE TEACHABILITY OF CHILDHOOD: A baby is more nearly perfectly teachable when he comes into his mother's care than he will ever be again, because this plastic teachability of infancy is the natural physiological basis for habit-forming. The child comes to the mother without habits and this little period of infancy gives the mother her supreme opportunity to fix characteristics, train impulses, and direct the formation of right reactions and good habits; in other words, this is her chance to help the child make good contacts with life. Because the child is all ready for these contacts when he gets here it is a good thing for the mother to make as close study as she can of the psychology of infancy before the child's arrival. She should have some definite idea of what constitutes good health for a baby, and what sensory and mental development she may consider as normal for her child. Also she should have definitely decided what ideals of conduct and attributes of character she wishes to nurture in the growth of her child. This definite study will not lessen her pleasure in the delightful little surprises of babyhood and certainly it will help her to make her own teaching and training more unified and effective. If, for instance, she has a definite idea that she wants her child to be friendly and responsive her study should help her to know which tendencies to strengthen in him and which to condition or redirect so as to bring about the results she is striving for.

HEREDITY: Heredity, too, plays its part in the growth and development of a child, and a mother will have to count that in as one of the active forces to be dealt with in nurturing her child's character. A child is born into the world with certain racial and family characteristics transmitted to him directly by his own parents and more remotely by his other ancestors. According to some writers a child inherits one-half of his characteristics from his own parents, one-fourth from his four grandparents, one-eighth from his eight great-grandparents, and the other one-eighth a general racial inheritance; but no child can be divided into any such exact fractions as that, and there are none of us who have not often seen the laws of heredity do all sorts of playful tricks with the inheritance of a child. We can see plainly that a child inherits physical characteristics, as the color and condition of hair, eyes, features, and physical tendencies. Children also inherit energy, ability to learn, and other mental characteristics; but while they do not seem actually to inherit qualities of character they do undoubtedly inherit character tendencies. It seems to be true also that the manifestations of heredity are often more striking in adolescence than in infancy, so this gives an added golden value to the period of infancy as a time of training, habit-forming, and growing away from undesirable heredity. If parents recognize in themselves certain weaknesses or unfortunate qualities, which they wish their children to overcome in life, infancy gives them such a fair, fine start to help the child do that very thing. If the parents can, by training and modifying the impulses of childhood, build up resistance to weakness, and strength for right tendencies, they may thus help the child to come safely through the stress of adolescence. Through infancy and childhood the mind may be so furnished and the spirit so nurtured as to give the child victory over inherited weaknesses. This is a cheering thought to the mother. The child is helpless so far as his heredity is concerned and certainly his parents owe him a great duty in helping him to use his inheritances to good advantage in making his adjustments to life.

ENVIRONMENT: Of course the child is also helpless in the matter of environment, being wholly dependent on his parents for the physical, mental, and spiritual environment with which he must begin his race of life; and since all learning is at first a matter of impressions and reactions, the environment with which we surround our children demands our best care and attention.

A baby should have a sunny room in which to live, as sunshine seems essential to his growth. There should be plenty of windows in the room to insure good ventilation, and then a strong, well-made folding screen with which to temper the direct sunlight and the breeze to the baby's needs. With such a screen the baby's bed or bath may be comfortably shielded from too strong a draft or too severe a light. There is of course a place for bright colors in a child's life, but I believe that soft, neutral-tinted walls are best for the nursery. If on account of its location the room needs brightening a tinge of yellow in the wall covering will suggest the sunlight, while if it is a cold-looking room a tint of rose color in the walls will bring in a sense of life and warmth. The room should be studied as to the prevailing light and wind; and should be made as comfortable, attractive, and harmonious as possible. Only light-weight hangings are ever suitable for a nursery and they should be color-fast and easily laundered. Also the room should be kept in order and there should be no useless furniture. We all want our children to have a love for beauty and order, and we should give them as much early opportunity for such an impression as we can afford to give them. Undoubtedly God loves order and beauty, and has endowed us with the capacity for the same sort of love, so it must be that beauty and order have some deeper meaning in the plan of our spiritual growth than we are yet able to explain.

If the floor of the nursery has any floor covering, it should be a washable one that can be kept free from dust and perfectly sanitary. The pictures on the walls should be few and bright, preferably of things that come within a child's world of notice, as flowers, birds, animals, and other children. The use of pictures will be discussed more fully in the chapter on play activities. Simplicity, usefulness, cleanliness, and order should reign in a child's nursery; and the beauty should be the more simple beauty of color, form, and line, rather than the intricate kinds of beauty which may later attract the eye.

I do not believe of course that God has left the development of the human spirit entirely dependent on physical surroundings, but I do believe that physical environment affects us all, and has a very important teaching value in infancy. To make this provision for our children is then a part of their spiritual education and a definite sort of religious training. Incidentally if the nursery is attractive, as well as practical and useful, the effect on the mother is good, and, since she spends so many hours there and her condition has to do with the baby's growth, this presents another important reason for giving careful attention to the baby's environment.

Physical Habits: After the physical environment has been provided, and when the baby arrives on the scene, the establishment of proper physical habits becomes the mother's immediate care. These bodily habits, formed in infancy, make the network on which the child must weave his future garment of health; and on his good health will depend so much of his usefulness and his spiritual value to the world that it is easy to trace a religious importance underlying this task of forming his first physical habits. The way in which we regard our bodies and the use which we make of them in life are a very good measure of our religious growth, so the child's physical habits are not simply for the comfort of the day—they are of the fabric of the future.

The daily bath is among the first habits to establish in a baby's life, as it is very necessary for his comfort and good health; and it is best to have it as nearly as possible on a scheduled hour. I have found a good hour to be fixed on is somewhere near the baby's second morning feeding. Most babies are fed on a three-hour schedule, so then if the child gets his first feeding about six o'clock in the morning his second would come at nine, and just before this time is a good hour for the bath. Everything should be prepared and the bath begun at least twenty minutes before the feeding time; then when the baby is bathed and dressed he may be put on the bed to rest long enough for the mother to have a little breathing spell before nursing him. If he is a bottle-fed baby, the bottle should be ready to give him in a very few minutes after his bath. For most babies this is the hour for a long morning nap, and should be a time for the mother to rest a little as well as to get her morning's work done.

It is not often wise to wake a sleeping baby, but if the baby is well and is only cat-napping and dozing I believe it is better to rouse him for his bath rather than let him drift off into another long sleep. His habits of eating, sleeping, and bathing have to be fixed for him, and it seems better for his health and comfort to train him to live as near as possible to his regular schedule. However, a child should never be abruptly wakened or picked up and handled while he is trying to wake up. His mentality is rousing when he is waking up and he is very easily shocked and startled then. A baby may be turned over in bed, or his clothes changed, while he is sound asleep and he suffers no nervous shock from it at all, but most babies do not like to be touched while they are waking up. He may be aroused by talking to him or by moving about the room, within the field of his observation.

For my babies' bath I used a zinc-covered table which had been made to hold pots of growing plants. It was about two and a half by three and a half feet in size and I found it very convenient. There was a rim around the table about two and a half inches high and this made me feel safer about the baby as he grew more active. When ready for the bath I spread a clean pad on the table, set the small tub with the bath water at one end, laid the baby on the pad at the other end of the table and undressed him very quickly. If the weather was cool, I set the movable screen around the bath table so that the bath need not be too hurried on account of the baby being chilled. While the baby was still lying on the pad, and before removing his shirt, I washed his face and attended to his eyes, ears, mouth, and the other orifices of his body. I then removed the shirt, sponged the baby with the soapy wash cloth, put a small bath towel about him, and lowered him into the tub. Some nurses take the plunge first, attending to the particular washing afterwards, but with my children, who were rather wide-awake and easily shocked little ones, I found it better to take the plunge last. If the child cried for the first few minutes of delicate washing, the plunge usually diverted his attention. In fact, all of mine very soon showed signs of looking forward to the plunge and seemed to endure the other unpleasantness with fortitude for the sake of the warm plunge to come afterwards. I lowered the baby, with the enveloping towel, into the water, kept him there from three to five minutes, patting his body with the towel and pouring the warm water over any exposed parts, then I lifted him out, wrapped him in a dry towel, dried him, powdered him, and dressed him. I then laid him in his bed while I rested a few minutes until I was ready to nurse him. Uusally he went to sleep at once and slept until the twelve-o'clock feeding. I like the use of the table, as I find if you do not have to grasp and hold the baby while you are dressing him he is much more apt to endure that trying process without fretting or fighting against your restraining hands. In all care of the baby there should be as little force used as it is possible to use and still secure the comfort of the baby. If the baby has had food enough, he is apt to sleep very soundly after his morning bath and feeding. I put mine down on the right side, and when this nap was about half over I very quietly turned him to the left side. I usually did this in any long nap. I put him on the right side immediately after feeding so the contents of the stomach could move more freely through the pyloric opening, and later turned him over, as lying on the left side facilitates the downward movement of the intestinal contents. The intestinal tract seems to be a long and tortuous way for the food contents of a baby to pass, and for those troublesome little gas bubbles that cause colic through a sort of nervous constriction of the round muscles somewhere along the intestinal tract; and the changed position seems to help. No effort should be spared to keep the baby comfortable, for it is very hard not to spoil the disposition of a baby who cries with pain.

The bath and nap schedule may be kept fairly stable through the first year of the baby's life, but even during that time he is increasing his waking hours, lengthening out his feeding schedule, and preparing for some changes in his order of living.

The baby usually begins his life by sleeping at least twenty hours out of the twenty-four, but the sleeping hours are gradually lessened until by the time the child is two years old two good naps of from one to two hours each seem to be enough daytime sleep. At first the baby, especially if he is not a very strong baby, may have to be fed twice during the night, once about ten o'clock and again about two or three, but the mother should plan to cut out the night feedings as early as possible so that the baby may sleep through the whole night. This habit of undisturbed rest at night is invaluable to the child and it may be sometimes necessary to keep the baby awake for a while in the latter part of the afternoon in order to insure his night sleep. The baby should be put to bed early, promptly, and with certain regularity. It is not necessary to rock him to sleep, nor should he be trained to go to sleep with a nursing bottle, a pacifier, or his thumbs or fingers in his mouth. He should be fed, made comfortable, and allowed to go to sleep quietly in his own bed, preferably in a darkened room. If you know he is comfortable, it might even be better for him to cry awhile before going to sleep than it would be to pick him up and rock him and give him bad habits of going to sleep at night. He should have his bedtime cuddling, his few minutes of quiet play, and then learn to go to sleep by himself. In this, however, the mother must use individual judgment. Some babies seem to be nervous and to be soothed by being held close to the mother's body, and the training to do without this should be gradual rather than a sudden thrusting of the little one off to himself. If the child is fretful and restless while trying to go to sleep, a drink of cool water will often soothe him and produce the relaxation necessary to give him sound sleep. The heart of a baby is shy and timid and the tiny organ, that has so lately beaten its way to life beneath the mother's heart, feels a need of protection and support, and for some it must be withdrawn very gradually. Care and watchfulness and tenderness should be given the matter of the baby's sleeping habits, but regular habits of sleep must be established if the baby is to grow and develop as he should.

Regularity in feeding is also necessary, and most mothers do feed their babies on a regular schedule. No digestive régime has been established in the baby when he comes to life and it is all a new function for him, so the mother should try to arrange his feeding hours to fit as nearly as possible into the household régime. In that way she will not have so much changing to do for him as his feeding periods become further apart until he is promoted to the family table. The wisdom of this is easily seen because digestion is partly a habit like any other function of the body. If the baby must be artificially fed, his feeding formula and schedule should be under the supervision of a good doctor or nurse, and there should be no haphazard experimentation with a baby's digestion. If he is not steadily gaining weight, there is something wrong with his food supply and the matter should be looked into by a specialist in that sort of work. The baby's life and growth and disposition are all at stake on this matter of feeding him and no effort should be considered too great to get the baby properly fed and nourished. The new baby should take his feeding without any disturbance or interruption except perhaps for a few seconds of rest every two or three minutes, and he should be encouraged to take a full meal while he is at it. Some babies take a little and drop off to sleep and then wake up hungry before the next feeding time; the mother has to watch this and establish good eating habits. Some babies, too, are so alert and so eager for new impressions that they will neglect their meals if not kept at the feeding until their hunger is really satisfied. This dawdling habit of eating may, if encouraged, hold over into later childhood and really make it difficult for the child to get enough nourishment. Of course the child should not be hurried through his meals, but he should start out in life with the idea of finishing his meal while he is at it. So many children have bad eating habits that the mother of the new baby will find it well worth while to help the little one establish good eating habits at the start. When he is old enough to be fed from a cup and spoon or allowed to feed himself he will still need care. He should be allowed plenty of time to eat his meals and enjoy them, but he must be kept at the task until his appetite is really satisfied. If he is fed between meals, he comes to the next meal only halfway hungry, and then if he is again fed between meals his whole schedule of eating and digestion is disturbed.

The problem of the child wanting the wrong things to eat is not hard to control if the child is started right. The child who has never been given "a taste of this and a taste of that" at the table will not cry for it. He will contentedly eat his own food from his own plate and understand that his own is for him just as the other food is for the other members of the family. I have repeatedly tried this out and never had a child fret for other than the food prepared for him. So many children eat during half of their waking time and fret most of the other half that they cannot possibly have good dispositions. Any measures that will prevent useless fretting are very necessary to the nurture of the child's character. Fretting, whining, and complaining are all very unlovely traits of character that can easily become established in infancy and later found very hard to break. We should guard our children against the formation of such habits by giving them as little occasion for fretting as possible for us to arrange; and a regular régime of living, and consistent behavior of parents, will certainly help the child to have an agreeable and pleasant disposition.

Along with the digestive régime comes the important business of forming correct toilet habits; and it is very important to the baby's disposition as well as his comfort and health that regular and cleanly toilet habits should be early established for him. There is no excuse for leaving a baby in wet or soiled clothing, and a troublesome irritation of the genital organs may result from this practice, keeping fretful and unhappy a baby who would otherwise be quite good and contented. It is surprising how very early a child can be taught to attend to the movement of his bowels at regular intervals and thus do away with the problem of the soiled garments that double the mother's work and often keep the baby fretful and cross. All animals have an instinct for cleanliness in the matter of the excretory functions of the body, and the human child is no exception to this rule if suitable measures are taken to allow the natural impulse to express itself. The newborn baby will easily and naturally form habits of regularity in performing excretory functions if encouraged to do so. By observing him carefully when he first wakens or just after he has been fed the mother can easily detect signs of a desire to relieve himself. She should then pick him up and hold him firmly over a light bedpan on which a towel has been placed to make it comfortable for the baby. Other vessels may be used, but I liked this better as it seemed more comfortable for a tiny baby. If she will regularly give the baby the opportunity to relieve himself without wetting or soiling himself, it will be the greatest comfort in the world to him. The small vessel may be held on the lap and the baby made perfectly comfortable while he is using it, so that there is no strain either on the mother or the baby. If this method is persevered in regularly and systematically, the child will form habits of neatness by the time he is a month or six weeks old. He will not really need diapers, except perhaps a light cloth for protection, certainly not the bulky affairs that have to be pinned so closely about the small body that they often interfere with comfort and development. If this habit of cleanly defecation is not established early, say in the first three months of a child's life, then it is hard to establish before the child is three years old and can begin to tell his own desires. The condition of the child's bowels is regulated by his diet, and care must always be taken to see that the act of defecation or urination is completed while the child is at it. When either act is complete the general attitude of the child is usually one of perfect relaxation, and a little observation will soon help the mother to recognize it. The child's natural instinct recoils from the feeling of wet and soiled garments and often he forms bad habits of the toilet merely from this nervousness. If his bowels move, he is conscious of the discomfort and will restrain himself from completing the act until he is relaxed by fresh dry garments, so that sometimes he will, just on this account, soil two or three diapers before he finishes his toilet. I feel that a great injustice is done many children in this matter of toilet habits; and when a baby is left wet or soiled there may result a continued discomfort which keeps him conscious of his genital organs so that he may form the habit of handling them simply because of the sensation of discomfort. If he is kept clean and dry, and his habits of excretion are thorough and cleanly, he is not apt to form this habit which seems to be common enough among children to become a problem for many mothers. This habit of regularity and cleanliness in the excretory function of the body is very important in the mental and emotional development of the child and every baby is entitled to a fair deal in this vital matter. Cleanly habits can easily be established if one begins at the very first of the baby's life, but the longer it is postponed the more difficult it is to do. It isn't just to the child to give him that handicap to work against, and we mothers should spare no effort to keep the child's body a perfect channel for the free expression of his spirit.

HOME ATMOSPHERE: Gesell says, when discussing the home, in his study of the pre-school child: "The second fundamental defect in our present educational conception of the problem is that home-making is being formulated too much in terms of vocational skills, and too little in terms of motivations and ideals. . . . Home-making and parenthood are more akin to ethics and citizenship than they are to any specific vocation. This is not to say that they should not be defined into their specific motor activities, whenever these can be determined for purposes of training, but these motor habits do not comprise the whole job analysis. We must rank first in our inventory the less tangible but very real factors which have to do with the deepest instinctive attributes of life, and with nothing less than a philosophy of life." As we might simply translate this, the spiritual atmosphere of the home is its most important attribute. This spiritual atmosphere and underlying philosophy of life will determine the mental and spiritual outlook with which our children enter life when they leave the home to make themselves a place in the world. This home atmosphere, in which the child gets his first emotional reactions and impressions, seems to be the most important single element of home life. We have all seen parental love and high religious ideals triumph over poverty and even inefficiency and send out wonder-fully fine men and women from very humble homes. Lovely children are apt to come from the love-ruled home; and no amount of material comfort can ever make up the loss to the child who has to grow up in a home where love is no part of the home atmosphere.

Regarding the spiritual element of home-making Gesell continues by saying, "Any one who has seen an average young woman, from a simple walk of life, bring her first baby to an infant welfare conference, and caught some of the inner radiance which she betrays in the experience, knows that parental education deals with some of the most profound impulses of life." And we are learning now that what stirs the most profound human impulses reaches over into the world of spirit and reveals to us the very heart of God. So we see that physical health and mental activity can never take precedence over spiritual growth; and we can hardly promote development in one sector of life while friction and irritation control any other sector. We are not patchwork creatures, made up of three entirely separate natures, each imposed upon the other; we have rather a threefold nature blended into one personality, and the more completely all move in accord the more perfect will be our development. An unpleasant home atmosphere is always just that much friction to be overcome in any line of the child's growth. He absorbs mental attitudes and spiritual reactions from those around him, and these in turn affect, either favorably or unfavorably, his physical growth. Browning must have had this in mind when he said, "All good things are ours, nor soul helps flesh more now than flesh helps soul." Certainly in infancy the sectors of life, physical, mental, and emotional, or spiritual, are less clearly marked and more closely wrought together than ever again when that sort of fluid period of infancy is past.

It is in the control of the spiritual atmosphere of the home that the mother actually begins her definite religious teaching.

"Mother's eyes
Are Baby's skies—
Mother's eyes and smiles together
Make the Baby's pleasant weather."

The mother's disposition, her degree of self-control, her emotional relationships with others and her outlook on life are all reflected in the growth of her child, his physical health, his mental attitude, his emotional tendencies, and his spiritual impressions. Unconsciously the child learns to place value where the parents place it, to love what they love, and to seek and hold good that which seems to please and satisfy them.

This is simply natural law working over into the spiritual world, and we cannot escape it or change it. A mother who would never consciously teach her child to be fretful and faultfinding may do it more effectually by example than she ever could by precept; and in the same way a nervous and overanxious mother may afflict her child with a fear and distrust of life that will cripple and handicap him in all of his growth. The child who starts out thus handicapped can only get free of his affliction, put on him by his parents, through some spiritual experience or some profound emotional shock.

The mother whose life is poised in faith and growing in a self-controlled love is constantly giving her child the impulse toward a Godlike spriritual growth that will profoundly influence his character through all of his life.

No one can say just how early a child becomes conscious of the spiritual atmosphere around him. Among my friends is a baby of six months who plainly manifests a show of hurt and unhappiness when his mother speaks scoldingly or fretfully to him. His lips will quiver and he will begin to cry whenever she does speak sharply to him. Another friend has a five months old baby who frets and cries when her parents argue in her presence. They argue a good deal and not very pleasantly, but they refuse to believe that what they are doing now can have any lasting unpleasant effect on their small daughter's character. They insist that because she cannot understand the words they are saying the unpleasantness can have no real effect on her, but it is very plain to be seen that their conduct is establishing unhappy emotional reactions in the baby. It seems to me a safe rule never to expose a child to an impression which you do not wish him to receive and retain. It is a hard rule to keep, but if we hold it in mind, as a parental ideal, the profit to our children will be incalculable.

DIFFICULTIES IN THE WAY: There are so many difficulties which arise to discourage the mother in her task of teacher to infancy that we might profitably look into some of these difficulties. To begin with, in her task of teaching her child she has no definite body of information to teach; she must be always choosing, selecting what seems good in her eyes and what seems worth while for the child's interest; and then she must fit all this into the child's world of understanding. Her daily tasks as a teacher are almost as changeable and movable as the shifting interests of the unformed child, because as the child grows and changes the mother must re-select and reëvaluate what she is to teach. Even in physical habits there must be a constantly new adjustment over a fixed régime, and this same change and adjustment must go on with the child's mental and spiritual habits and attitudes. The mother-teacher needs to be a psychologist, either by a conscious study of infancy in general, her own child in particular, or by a very unusual native gift of understanding and interpretation. Study, prayer, and constant watchfulness are needed in this task of selecting and adjusting teaching ideals to fit the rapid growth and development of infancy. This is an age in which all ideals are being tried out in the crucible of life; and we are constantly studying our ideals to find out which of them have eternal foundations and which are largely prejudice. In such an age it is hard for the mother to assume the responsibility of choosing ideals of character to give to her children, but she cannot evade the responsibility simply because it is hard for her. She must give him something to nurture his spirit; and educators everywhere are realizing all the time how dangerous it is for people to grow up with no fixed foundations of character.

A second source of difficulty for the mother-teacher to overcome is that there are no fixed rules which may be prescribed for teaching anyone as dynamic as a baby. Human personality never can be exactly predicted, but at no time in life is it so changeable and so continually readjusting itself as in infancy. While the mother may be busying herself with earnest thought and study to help a child overcome a fault, the child may suddenly abandon that fault himself and pick up a new one as unconsciously as a tree sheds its leaves and grows new ones. Prayer and patience and a willingness to be adaptable herself will have to be the mother's help in surmounting this difficulty. She must be willing to study the child and learn of his needs from him rather than try to fit on him any set of rules which she may have learned.

A third difficulty which makes the mother's task puzzling is that the child has such a limited power of showing his response to her teaching. The baby at first cannot talk and has only rudimentary forms of self-expression, so it is very hard for the mother to know how much and which ones of her teachings are going over into the child's mind and finding lodgment there. She can only help herself there by studying the child and trying to interpret the responses she wins from him.

SOURCES OF HELP: After the mother-teacher has done what she could to prepare herself for her task she will still need help from all outside agencies that are available to her, and in most communities now the mother who wishes help will find some means of getting it. In many towns and even in rural communities child-welfare councils or conferences are held periodically and the mother is almost sure to get some helpful thoughts and suggestions from attending these meetings. She can insure herself in getting more definite help from such a conference by taking a notebook with her and making notes of all the gleanings which promise usefulness to her. It is easy to hear a thing, think you will remember it and use it, and then promptly forget it unless you have made some note of it.

Another source of help may be a county nursing service. This service may be supported by a County, State, or Federal Government, or all three in combination, and the service is maintained for the educational benefit of all the mothers in the county. The nurse is usually well informed on the matter of establishing good health habits and ideals, and no mother should hesitate to ask her for a personal interview when she needs her services. This is exactly the sort of local coöperation which will aid the nursing service to be useful and to become more firmly established. In some communities nursery schools are being established with the idea of giving pre-school-age children some teaching and training outside of the home. There are not enough of these for any great number of mothers to take advantage of their actual service, but any mother who is interested may gain some good suggestions by reading about these schools and studying the outlined programs of their activities. Miss Owens, in writing about these schools, admits that the securing of nursery-teachers is a difficult problem. She says: "What we want is some one born with the instinct of understanding and the capacity for handling the infant, trained in the bodily care of the young child, and who considers no task too menial and no detail of attendance too unpleasant. Such a woman must be sufficiently trained in physiology and psychology to know the dangers of overstimulating the delicate, newly-developing nerve cells and fibers which are just learning to coördinate muscular action. She must know enough about the desires of child life, and the need of self-expression, to be able to supply stimuli of sound, touch, sight, smell, and action, and to present suitable material by means of which the child may give vent to his desire for self-expression."

This excerpt from Miss Owen's book, "Nursery School Education," is given here in order to show us what is demanded of the nursery school worker, and to help us realize how hard it would be to fill this demand for any great number of workers, outside the love-controlled Order of Volunteer Motherhood. In some of these nursery schools the heads of the schools require three teachers for eight babies and will not go beyond that ratio; and as long as that is true the State cannot afford to take over the education of pre-school-age children. As things are now the State can best help the child by helping the mother in the home.

Another source of help may be found in the Parent-Teacher Associations, as these organizations are showing everywhere a very marked increase of interest in the welfare of the pre-school-age child. The major project for their national organization for this year is the establishing of study classes for young mothers where they may take up the problems of this all-important subject.

Another important and almost universally located source of help to young mothers is the Church, with its Church school, or Sunday school, its Nursery or Cradle Roll Department, and its Home Membership work. Not only are the Church workers in these departments ready and willing to serve the mother in the home, but most of the churches furnish a great deal of fine and helpful literature for their members, which may be had for the asking. Home Department magazines and publications dedicated to the early Christian nurture of childhood are furnished by almost every Church and offer great help to mothers who will keep up their Church contacts.

State and Federal child-welfare and educational departments will always furnish free bulletins on the care of children, and these often contain valuable suggestions for the mother's use.

For the convenience of mothers I am including a brief Bibliography in the back of this book. It is limited and closely selected, and does not claim to include all of the good books on the subject of child psychology. It is only intended as a suggestion to the mother in beginning her own courses of reading.

Magazines are also most useful to the mother in her study. Besides the Church publications and the child-welfare magazines published, almost all of the household magazines now have departments devoted to the care and nurture of the child.

For my own use I developed a simple filing system for saving magazine clippings on these subjects. I took six heavy manila envelopes, bound them together at the closed side, and labeled them as follows:

1. Physical Health Habits.
2. Play Activities.
3. Religious Nurture.
4. Mother's Health.
5. Mother's Recreation.
6. Mother's Spiritual Growth.

Into these envelopes I slipped the most helpful clippings I found on these subjects; and as the whole system was very flexible I occasionally added a new envelope and a new subject. I included the study of the mother along with the study of the child because the mother is very prone to neglect her own health and growth, and as soon as she does that the child must suffer. The useless waste of mother-health is a crime against childhood and home.

Another practice that I found very helpful was a daily schedule of my own time and effort. This of course had to be a set of adjustments over a fixed régime, but I certainly found that the foundation of a fixed régime was a great aid in the matter of poise and power of accomplishment.

The mother-teacher is not appointed by the State, but she is responsible to the State for the type of citizen she nurtures in the home. Her commission is divine. To God she owes her highest allegiance in the task of bringing her children to Christian citizenship; and always as she works with God he works with her for the good of the child. Tennyson calls her "Interpreter between the gods and men," and perhaps he is right; certainly in his tribute to the mother the poet strikes the high note for motherhood.

"Not learned, save in gracious household ways;
Not perfect, nay, but full of tender wants;
No angel, but a dearer thing, all dipped
In angel instincts, breathing Paradise,
Interpreter between the gods and men,
Who looked all native to her place, and yet
On tiptoe seemed to touch upon a sphere
Too gross to tread, and all male minds perforce
Swayed to her from their orbits as they moved,
And girdled her with music. Happy he
With such a mother! Faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him."

CHAPTER II

RESPECT FOR CHILDHOOD

There has grown up in the educational world, through the past two decades, an increased and very wholesome respect for childhood; and educators and Church workers everywhere are realizing that a child is an individual who, in the last analysis, must educate himself. Teachers in Church and school are beginning to see that adults cannot prepare a pattern of growth and then mold the child to fit their pattern; they can only guide and direct, and then allow the child to work with the materials of his own life. This new vision of childhood has been slow in coming into the life of school and church, but this is not unnatural, because educators realize the tremendous responsibilities resting on those who have the care of little children, and they know they cannot afford to pick up new and untried theories of education and try them out on anything so precious as little human souls.

Even the great kindergarten movement for the special education of pre-school-age children had its fierce antagonists as well as its enthusiastic followers; and perhaps because of the involved and rather intricate system of training it calls for, the kindergarten has not become very general as a public educational institution. It has, however, brought into the world a great contribution to the cause of education, and to the better understanding of and respect for childhood. It has helped us to see more clearly how true it is that the child must do his own educating.

It is our privilege only to supply materials, stimulate thought, nurture and condition emotions and then allow our children to grow from within, moved by the divine impulse of growth and following the patterns of their own individuality. We have come to realize that a child's own activities train him to skill, that his own mental curiosity rouses in him the power of thought, and that his own emotional expressions go to the forming of his character and the growth of his spirit.

Now that we have admitted that so much of the future depends on the actual childhood and infancy of our children it becomes our patriotic and religious duty to develop and alter the institutions of our civilization to fit more nearly into the needs of little children. As we look at our homes we should study them and measure them as to how suitable and useful they are for the first education and training of our children. Measured by that standard, many of us would need to make changes in our homes, provide less for the entertainment of grown-ups and more for the growth and development of little children. In fact, every home where there are children is for the time being a nursery school and should be furnished and equipped with that idea in mind.

For our schools, of course, there is no other measure of value at all except how well they fit the needs of childhood and youth; and with this standard in mind we will probably grow to have less adult domination in our schools and less emphasis on a fixed curriculum. Our churches also must stand the same tests as our schools and be valued according to the provision they make for the nurture of little children. Some things about our church buildings and policies we will doubtless alter as our program of Christian education develops and widens its outlook.

Another visible sign of our increased respect for childhood is the greater emphasis our schools are putting on the study and practice of the skills of home-making. It may be that as we better understand the meaning and the potentiality of childhood and infancy we will support and organize our homes in a great silent revolution of improvement and consecration. Certain it is, if this appeal will not reach us, we have no higher human impulse toward which we may look for inspiration.

THE CHILD'S WORLD: The child's world is in many ways a world apart from ours; but as we realize the value and importance of the activities and expressions of childhood we grow, more and more, to respect the child's world.

The child is so filled with eagerness and curiosity that he sees all of life through new eyes and from a viewpoint different from ours. He has no accumulated body of knowledge, no prejudices, no habits, and no established set of adjustments or philosophy of life. He is here to learn these and we are his teachers; what have we to give him that will be of value to him through his life and that will be worthy for him to pass on to those who follow after him? The child is interested in simple things and is interested in them in a fresh and original way; he sees a new world and yet it is not the same new world that we saw when we were at his age. He brings a new combination of life forces into a world that is constantly showing new developments, and we do him an injustice if we do not respect his individuality and try to fit our teaching to his viewpoint. The activity training we give him, the information we present to him, and the inspirations we offer him must keep within the field of his world and his understanding. Still he is ever reaching forward, seeing a new world with every day of growth, and so our educational program must be kept flexible enough to grow with him and keep just enough in advance of him to give him the stimuli of inspiration.

In the business of religious education I think we have perhaps been very slow to realize the importance of keeping within the child's world with our religious instruction, and so now we must work fast to catch up with our new vision. The child's religion, to be of any value to him, must fit into the interests and needs of his everyday living. Religious instruction should not be offered to him as a cloak to be worn when he is a man; it should help in some way, directly or indirectly, to solve the simple puzzles and problems of his own daily conduct. Then if it does that truly it *will* be a cloak for the protection of his manhood, for it will grow with him. The child has to work out the daily nurture and salvation of his own spirit through the incidents and contacts of every day's living; and by recognizing this our Churches show their increased respect for the value of childhood.

OWNERSHIP OF CHILDREN: We furthur show our respect for childhood when we recognize that they do not belong to us in any true sense of property ownership. The State has rights in our children, and we would very soon find that out if we can imagine ourselves as being openly cruel to them or mistreating them in any flagrant fashion. When we establish a home and bring children into the world we assume a new importance and a new value to our community and to our State and nation. The State offers us the free use of all its child-welfare machinery and in return it makes certain demands of us regarding the education and the business exploitation of our children. These are inherent rights to the State, and we cannot ignore them if we would.

Then our children, born of the divine fire of life, belong to God and he very strictly holds us to account for our guardianship of his little children while they are in our care. They are not ours—they are simply the next generation of God's children and have been trusted to us for a period of years. Realizing this, we cannot exploit our children for our own uses, as keeping them up late hours to forward our own social pleasures, having then "show-off" to gratify our pride, or driving them to overtax themselves for the satisfaction of our ambition. Our guardianship is to protect the sacred rights of the child, whom we love but can never quite possess.

A little point of respect here which mothers should sacredly consider is the father's joint responsibility of guardianship. So many of our American homes are almost exclusively maternally administered that I believe we must all suffer lack if we do not make provision for the father in the home to function as a parent. Of course his is always the joy of the provider, but that is not enough; he should enjoy some personal contact with the children and make his spiritual contribution toward the development of their character. If this functioning as a father is not provided for and begun in infancy, it is very hard for the father to offer his influence or assert his authority when the children grow older and the mother herself begins to feel the need of the father's spiritual support. It is unfair to ask him then to assume the authority of a father if, all through the infancy and early childhood of his children, he has merely played the rôle of a generous and beneficent outsider who provides things and gives things but has no voice in the administration of the home. In America we seem to tend very much toward the maternally administered home; we want so many things, and in his struggle to provide them so many American fathers are away from home during most of the waking hours of the children's lives. It seems to me the mother can help in this situation by providing small services for the father to do for the baby, and later providing small services which the baby can do for him, thus establishing a mutual response of service and appreciation. She can also help by consulting with the father about the management and development of the child, and then never discounting his judgment in the presence of the child. If she feels sure that she is right and believes the father to be wrong, it is all right to contend for her point privately, but never right to argue things out in the presence of the child. It is very unfortunate and a great loss to the family life if the father settles into the position of a provider who pays the bills and has no further concern or responsibility about his home. When this happens, a very rich chapter in the social and spiritual life of the family remains a closed book. The mother may further help the father to function in his home by sharing with him her reading and study regarding childhood and home management. It may at first tax the mother's patience and forbearance to establish the father's position in the home because unfortunately many young men enter maturity and come into the business of home-making without any adequate conception of a man's place and a man's duties in his home; but the unity and happiness of the home, and the religious life of the home, depend so vitally on parental coöperation that it should begin with the beginning of the child's life.

RESPECT FOR INDIVIDUALITY: In spite of the influence of heredity and environment no two children, even in the same family, are exactly alike. Each child has a new combination of life forces, a separate individuality of his own, and he will very likely begin to manifest it early in life. If the mother recognizes this, and respects it in all of her appeal and suggestions to the child, her teaching will be far more effective and valuable to the child than if she attempted to use exactly the same appeal and the same methods with each child. Incidentally she will gain in doing this, for this consideration on her part will establish between her and the child a sympathetic attitude of appreciation and coöperation, which is the foundation for all teaching. If the child feels that he is understood and his desires are considered, the bond of sympathy and the power of influence are continually strengthened between the mother-teacher and the teachable child.

One child may be far more self-assertive and determined than another and the thoughtful mother will have to fit her teaching to this fact. The one child she may guide into a consideration of the rights and wishes of other people so that he will not grow up an unsocialized individualist; the less assertive child she will have to guide into a respect for his own desires so as to strengthen his personality. To the first she will have to teach coöperation, while for the second she will have to provide opportunities for the development of his own will and determination. In our attempts to develop personality in our children we do not seek to arrive at the ideal of some standardized individual toward which all people should approximate, but we do want to help them to use their own endowment of life to the best advantage of themselves and others, for that idea of usefulness seems to underlie all we have learned of happiness.

DESIRE FOR SELF-EXPRESSION: The impulse to learn by experience seems to be the strongest educative force inherent in humanity. We learn to handle material by handling it; we learn to do things by doing them; we solve problems by working them out ourselves; and learning about things seems to be of little value to us until we can in some way incorporate our knowledge into our experience. Of course I do not mean to imply that we are not constantly, in all our everyday life, reaping benefit and profit from the experience of others; but while we may appreciate the experience of others we never learn how to do things except by doing them ourselves. At this point our imagination serves us as a teaching force, and imagination is especially vivid in childhood; and we may learn many things by working them out in the world of imagination, which is, after all, one way of doing things. That within us which desires and wonders must in some way, often through the use of materials, find expression, and so grow and develop into skill and learning and culture.

At the beginning of a child's life he is so helpless, and to serve him is such a joy to the mother that she may easily wrong him in his growth by doing too much for him. When the mother does this she satisfies her own urge for maternal service, but hinders the growth and development of her child. It is wiser and kinder for her to provide for the child's growth and independence than it is to simply wait on him and anticipate his every wish. The child has at birth an impulse to grasp and hold things, and later to handle everything within his reach. This is his first educative impulse, and he should be provided with suitable material to handle and then allowed to handle it freely.

Dewey presents the overcoming of obstacles as the cardinal principle of all education. He says the mind does not begin to act until stimulated by an obstacle to be overcome, and that it actually hinders a child's normal development to do for him anything that he can do for himself. If a child loses a toy with which he had been playing, the wise mother-teacher will encourage him to recover it for himself instead of picking it up and handing it back to him. If it is really beyond his power to recover, she may pick it up and place it near him, yet where it will require some effort on his part to get it. This seems a small thing, but the child himself is a small creature and so simple a thing as recovering his own toy serves to stimulate his mind and start him with habits of self-reliance. Many small children make a game of throwing away their toys and waiting for the mother or nurse to pick them up and hand back to them. This has its interest as a game, but it has little educative value for the child. Recovering the toy for himself would be more interesting to him and more useful in his development. Care must be taken not to expect the child to overcome obstacles that are actually beyond his power of accomplishment, and it is bad for his disposition to allow him to fret and cry for an object that is entirely beyond his reach of recovery. This wise use of obstacles as an educational project in the child's life will go right on through all of his home education; and of course when he leaves home and goes out into the world to establish himself there, Life will present him one set of obstacles after another to be overcome. For each one that he overcomes he gains strength and power; and for all he fails to overcome Life gives him a sense of failure and weakness. It is then very easy for the mother-teacher to see the importance of applying this educative process of life in her child's earliest development. The mother who serves and waits upon her child simply because it is her pleasure to do so impoverishes the child's life, and is not showing due respect to his developing personality.

An obstacle to overcome is a challenge from Life and every effort the child makes to answer the challenge enriches his nature by so much. When a child makes an effort to do anything, that show of effort should not be wasted. When he shows signs of wanting to feed himself it is time for his education in that line to begin. A rubber mat below the cup and spoon will save unnecessary "messiness" in the child's feeding himself; and when he begins to want to play with the cup and spoon and throw the food about, he should be restrained from doing that. It may be that he has had enough motor activity out of the process and will be quite willing to be fed the rest of his food for that time. Then the next time he wants to feed himself he should be given another trial, and so on until he becomes skillful enough to feed himself in a neat and orderly manner. Also he will have acquired the habit of helping himself.

The foundation habits a mother gives to her child should all be true ones and such as he can use to continue the building of his life and character as long as he lives. Sometimes we grieve because our children lay aside what we fondly call good habits that have been imposed upon them, but unless we have selected habits and methods that have a deep and significant foundation of truth underlying them we cannot expect them to hold, nor should we want them to hold; we should only be thankful when the child is able to shed the fruits of our mistakes and get himself in tune with God's laws of self-development.

COURTESY: I think perhaps most people do not realize how much little children do appreciate genuine courtesy; and true respect for a child demands that we always show him courtesy, regarding him as an individual human being with rights, privileges, and preferences of his own. True courtesy to childhood would certainly do away with the habit of teasing which some grown-ups seem to consider a legitimate form of entertaining a child. A child's sense of humor and of proportion can be developed in some better way than by teasing him and insulting his self-respect. This teasing injures the child's self-respect, his temper, his own manners, and his coöperative attitude of mind. A child doesn't like to be teased or talked down to, made fun of, or regarded as a joke; and in that atmosphere he cannot find free self-expression.

Another respectful courtesy we should show our children is in the forms of speech. A baby does not know our language, and with his limited intelligence he is trying to learn it during those vital years of infancy. It puts a great handicap on him then when all the grown people about him habitually talk "baby talk" to him. If we try to suppose ourselves in a foreign country and learning the language of that country simply by listening to the talk of the people around us, we might get some idea of the handicap "baby talk" puts on the infant trying to learn a language by listening to it. Suppose we had no other way of learning the correct pronunciation of words than from hearing those about us pronounce them; and then as soon as we made some laughable blunder in pronunciation every one around us began making the same blunder we had made and laughing about it? It would certainly be difficult under those circumstances for us to acquire a clean and correct articulation; and it is true courtesy and respect to our children for us to articulate correctly and distinctly the words we use in their presence. Instead of laughing over our children's blunders in speech we should help them to get the words right, to clip them out clear and clean in their own speech, and to understand as much as they can of what the words mean. So many people are handicapped through life by a poor articulation and a limited vocabulary that I wonder more of us do not realize the importance of showing our children the courtesy of correct speech at the beginning of their lives.

Then we are due courtesy to them in our reception of their little ideas about life and their efforts at self-expression. The child's ideas may be crude and may even have an element of humor in them, but if we laugh at the child instead of explaining to him, how can we expect him to learn or to continue to give us the freedom of his confidence? I do not mean of course that we should not laugh around our children, but if the child has made a blunder we should not laugh *at* him. If, after we have explained to him his mistake, he sees an element of humor in it himself we may laugh *with* him, but never *at* him. He doesn't like it and he takes a cruel revenge on us by closing the door of his confidence to us.

Indifference to a child's questions is a common form of discourtesy to children; and in the lives of many children unanswered questions are the beginning of a tragedy of misunderstanding between parent and child which eventually closes all doors of confidence or communication between them. If a child tries to express to us in any way, his out-reach toward us demands our courteous and respectful consideration; and in no other way than this can we really aid the child to educate himself and to receive from us the help we are so willing to give him.

Expect a Response: Another way in which we can show our attitude of respect for our children is by expecting some response from them, and being willing to wait for it. Sometimes the child's mind moves slowly in sorting out impressions and finding what response is sought from him and we, by our hurry and impatience, may so confuse the child that he becomes temporarily incapable of reason or selection. This makes him appear to a disadvantage in our eyes and conveys the impression to him that we are incapable of understanding him. If this impression is allowed to grow in the child's mind, he will very soon quit making any effort to show us the voluntary or spontaneous response which it is his nature to show. If we habitually treat the child as a little lump of flesh with no power of response, it is deadly for his gift of emotional reaction. As early as he is able to notice anything at all we should begin expecting a response from him. If you feed the child or serve him in some way to make him more comfortable, take his little hand in yours, smile into his eyes, and say slowly to him, "Thank you, mother." It will surprise you how early and how often you will get the response of a smile. He does not understand it all of course, but it is the beginning of his training in appreciative response and the expression of gratitude, which is one of the highest forms of worship. He sees that you expect something of him and his spiritual nature is thrilled at the opportunity of response. This simple rule of expecting a gracious response from a child lays the foundation of good manners and opens the way for the highest spiritual development. A child who becomes accustomed to giving this response of appreciation feels that a service received is incomplete until some expression of thanks has been given, and that is the normal attitude of happy, responsive living.

After one of my babies had enjoyed a very happy birthday party on his fourth birthday I found him out on the terrace looking up at the stars just coming into view.

"What are you doing, little son?" I asked him.

"Telling God, Thank you, for such a happy birthday!" he answered softly. He was worshiping God in the highest way that a human being can express worship and I felt that the God of little children understood and appreciated his thanks. The child was praying and using one of the highest forms of prayer, a psalm of praise, or spontaneous thanks to the Giver of all good things. This expecting a response from a child is a most important part of his early religious education; it provokes in him one of the highest of our emotional responses toward family and friends, and toward God himself. At first it takes only a little time and patient suggestion to win this happy response from the child; and then it becomes to him a happy emotional habit. It is a pity not to give the child the benefit of this little bit of teaching, because so many hearts have been broken in life through this lack of responsive appreciation. Our service to our children may be complete to us without a response from them, but it is not complete to them until we have won this response and appreciation from them. We cannot grow spiritually ourselves without this appreciative response toward God and toward family and friends, and fundamentally our children have the same emotional endowments that we have, and grow by the same laws.

LIMITATIONS OF CHILDHOOD: Another act of respect due to our children is a regard to the limitations of the world in which they live. It is a world circumscribed by narrow limits of experience, almost no accumulated knowledge, no support of acquired habits, and very little power of self-expression. Many of the things that mean so much to us now mean nothing at all to them, while the little things that hurt or trouble them loom very large in their narrow world. Their interests do not go far afield, their impulses are vagrant and uncontrolled, and if we want to teach them anything or awaken any certain responses in them we can only do so by entering into their world and translating our thoughts into their world of associations. For instance, we cannot tell a child that he must control his temper, but we can enter his world, find out what it is that antagonizes and angers him, do away with the irritating cause, and set ourselves to teach him that he gains nothing by manifestations of anger. That is about the only way we can teach him the beginnings of self-control. To spank him to make him quit crying is like feeding a fire with fresh fuel. We have to respect him enough to recognize the limitations of his understanding and work with him where he lives rather than expect him to coöperate with us in our sphere of understanding. If we always recognize the limitations of the child's world, it will save us from many misunderstandings, may save us from hurting the child, and certainly will make our teaching efforts more reasonable and effective.

CHAPTER III

RELATING A CHILD TO GOD

As every baby is an adventurer into a new world his life will be a new life, not exactly like any other life that has gone before him or will come after him, and so his religion must have a distinct individuality, and his relation to God be an intimate and personal one not exactly like that of any other human soul.

It is only natural for a thoughtful mother to feel a shrinking sense of awe and humility as she faces the task of opening the way in her child's heart and mind for the establishment of this intimate, personal relationship with God. How and when shall she present to him this strange and yet real idea of God, which is going to have such far-reaching power in his life? She may feel that she would rather delegate this task to some one else who might, in her eyes, seem better fitted and trained for the work than she, but this is not possible. The teaching of the child during those years of infancy is her task, and she cannot escape it. It is during these years of infancy that the child is adjusting himself to the created world around him, and if the mother leaves out of her explanations the thought of God as the central, controlling force of the universe, the child will make his first adjustments wrong. If he gets the thought of God presented to him afterwards, it is an injected idea put into a world which he had already explained and adjusted without God. If he misses the thought at the beginning of his adjustment, he can never again think so easily and naturally of God as if he had begun his adjustments around the central idea of God.

Tanner says: "A mother who readily confesses herself incapable of teaching her child arithmetic will yet think herself perfectly capable of teaching him religion." Probably no mother, certainly no great teacher, whether she be mother or not, ever thinks herself "perfectly capable of teaching a child religion," but the point to the whole question as it concerns the mother is that she cannot escape the responsibility of beginning her child's religious education. We either help our children to count God into their thinking and their first adjustments of the world around them, or, by our failure to do so, leave them bewildered in an unexplained world. When people attempt to explain the world without God the first punishment he inflicts upon them is to take away their sense of humor and so prevent them seeing how childish and ridiculous their explanations are. So if we postulate God as at the center of creation, we owe it to our children to give them the thought at the very beginning of their adjustment to life. Also if we fail to awaken in them the emotional response of gratitude and obligation, their natural, spiritual endowment becomes inactive for lack of nurture. It is with religious education as with all other education, we want to give our children the benefit of past accomplishments, researches, and inspirations. We do not actually teach the child science, but we do not want to give him any ideas that are untrue to the best we have learned of science. We do not actually teach him any system of religious doctrine, but we do not want to give him any ideas that fail to take into account the great truth that man's spiritual endowment finds its highest expression in the thought of God and the desire toward goodness. Much of that we have learned, by trying out systems of ethics and types of religion, but there is no sense in our denying to our children the *best* that we have learned. A child cannot go until he is four or five years old with no spiritual nurture and ever quite recover from the neglect.

SPIRITUAL ENDOWMENT: We cannot doubt that a child has a natural spiritual endowment, because if that had not been true we would never have painfully worked out our aspirations toward God into systems of belief; so in developing a child's religious life the mother is nurturing a plant already rooted and growing within the child himself. The idea of God is not an extraneous idea that she is trying to inject into the child's life; it is an answer to an inborn need of the child's heart. Religion is never something imposed upon the child from the outside, and we miss the whole point of our task if we attempt to present it in that way. The spiritual need exists in the child's heart, and there is already within him that divine desire which responds to the thought of God. The impulse of worship is rooted in us along with our feeling of immortality.

Little Martin, aged three and a half, died of a lingering disease which caused him the most acute suffering for almost three months. He had never talked much of God, and his mother said that she did not remember ever having talked to him about God except, casually, as a Creator. She was certain she had never spoken to him of death or a possible future life; but shortly before the child died he said: "Mother, I am going away. I hate to go and leave you. I wish you could come with me, but I'll tell God you are coming." The words were spoken in a calm moment of relaxation, and shortly afterwards the child entered the convulsion of pain from which he never returned to consciousness. Before his sickness the child had been an unusually happy, healthy, and responsive child, and the mother felt that the child's spiritual insight was so sharpened by suffering that he actually apprehended the presence of God about him.

Dorothy, aged four, had always talked naturally of God as Creator and kind heavenly Father. Returning from Sunday school, she showed me a picture card with a gaudily colored and fanciful picture of Christ and his disciples on it.

"They think," she said, "that this is a picture of God, but it isn't a very good one; I don't think it is at all like him." She had a clear spiritual apprehension which told her that this was no picture of Christ, or any likeness of God. I fear we do not realize how early children are capable of using the spiritual faculties.

A devout mother of my acquaintance used always, after the baby's bath in the morning, to fold his tiny hands and repeat a morning prayer for him. A visiting minister was privileged to see the ceremony and said: "Why do you do that, madam? Don't you know that the child cannot understand what you are doing?"

"I do not understand all about prayer myself," she replied quietly; "but I know that my child has a soul, the very breath of God, and I don't know just when he will become spiritually conscious; so whenever it may come I mean to be there to meet him with the thought of God."

Not every one would think it wise to present so young a child with a ritual of worship, but the nurture of the spirit should begin with the dawning of consciousness, not as a form of worship certainly, but as an awakening and leading out of the highest and best impulses of the child's spirit.

GOD NECESSARY TO LIFE: This thought of God is not only essential to the spiritual development of the child, but is the only rational starting point or postulate from which to explain the material world as the child becomes conscious of his surroundings. The child very soon learns that his parents are not all-powerful, and he needs the thought of God to give stability to his world. It may seem at first that all of the child's manifested impulses are merely efforts toward self-preservation, but such a conclusion could only result from superficial observation, for among the earliest manifestations of the child's life is the hunger for love and the response toward love. Love is of God, for God *is* love, and in the child's hunger for love and response toward love we see the dawn of his personal relation to God. Of course the child has no conscious concept of God, but he can feel the response toward the godlikeness of love without that, just as truly as he may enjoy his food and get the development from it without knowing the name of what he is eating. There is a mystery in the relation of the human soul to its Creator, and we cheapen our spirits and belittle our intelligence when we presume to explain all of religion in material terms. There *is* mystery in the child's religion; and so there will be on through his maturity and age if there is to be any vitality and creative power in his religion. Let us admit then that the child apprehends more about God than he can comprehend from his body of information. We should not doubt this, because it is true in our own lives; after we have studied the Scriptures, and found all we can of God's revelation of himself there, we know that in the depths of our own spirits there is a vision of God which still transcends all that we have read and all that we have heard about him.

A CONCEPT OF GOD: Our concept of God is, however, profoundly influenced by our intelligence, and we may rightly expect the same to be true for our children, so the first concepts of God that we give them become very important to them in their spiritual growth. What we think and feel about God constitutes the most dynamic force in our lives, so we may well walk softly as we approach the task of actually teaching a child anything about God. What concept of God can a child of four years or less receive from us, and what ideas of God does he need for the enrichment of his own life in his own small world of growing interests? I think we may safely begin our teachings about God around the central thought of love, of God's love for us. After all, love is the fulfillment of the law and the beginning and the end of God himself. We have no other complete, one-word definition of God or description of his character except that one which says, God is love. To begin with then, the mother, by means of her love, represents God to the child, and we should strive to do that worthily, so that, in his relation to his parents, the child may get a high idea of love, and give in return an appreciative response toward love. At first he gives his response wholly to his parents, but that is God's plan, and it is the mother-teacher's high privilege and duty to direct this spontaneous flow of love toward the thought of God as a kind and loving heavenly Father. This is the concept of God that the child needs to steady and comfort his youth and helplessness, and it is the only love and belief that may last him unchanged through life.

> "Change and decay in all around I see;
> O Thou, who changest not, abide with me."

As the parents at first represent God to the child his idea of God will be determined largely by the impression he receives of the love and care his parents give to him. If they are patient, loving, tender, poised in faith and good cheer, the child will get a happy idea of the human relation to the divine Father. If the parents are nervous, fretful, impatient, and lacking in emotional control, it will be hard for the child throughout his life to have any just basis for an understanding and appreciative idea of God's love or of his relation to us as our heavenly Father. At this point the influence of the father in the home is of very great importance to the child, for unless the mother has magnified the function of the father in the home and the father has risen to meet the challenge it will be hard for the child to conceive of a loving heavenly Father. Thus the child's concept of God must be always partly limited by the demonstration of his parents.

Little Dan, aged five, started to Sunday school and said when the teacher spoke to him about God as our Father: "If God is just your father, I wouldn't be interested in him; if he was like your mother, it would be all right."

Junior, aged eighteen months, wanted to reach the branches of the elm tree, but they were beyond his reach.

"Make the tree lower, daddy," he said to his father. The father looked at the mother, and they wondered what to say. It was a crisis in the baby's life when he must be told that his father's powers were limited. It was only a small and natural incident of life, but there was no mistaking the earnestness of the child's faith in his father's power to do as he was asked, and broken faith may be more dangerous than a broken arm if the break is not set correctly. The child was a bright child, and the parents explained to him that his father did not make the trees, so could not change them. God made the trees and made them to grow up just as we grow up. The child's face lit with joy of understanding: "God made the trees, God made daddy, God made mother, God made me, God made everything." More explanation followed and a companionship of awe and wonder and worship was established about the thought of God.

For weeks afterwards the child asked often of everything he touched, "Who made it?" and out of this stimulation of interest grew a great teaching opportunity for the mother. The child really wanted to know, and his own desire to know is always the open door through which a child can receive impressions. As the creative power of God dawned on the child's understanding he seemed radiant with the idea and began voluntarily putting little phrases of thanksgiving to God in his own prayers. God as a loving heavenly Father and a powerful Creator satisfied his full need of relationship to God, and this concept of God was well within his world of understanding and association. Faith in such a concept of God comes easy to the child, and Christ fully realized this when he told us that we must become as little children in order to enter into any perfect relationship with him. The achievement of a perfect faith in God never comes so easy to us at any time in life as during the period of the dawning wonder of childhood. That is why the mother's task in religious education is so important; it is for her to establish the era of faith in God and in goodness so firmly in the child's living and thinking that this happy attitude of childhood will fit naturally into all of his future spiritual growth. The concept of God that the child gets from his mother should never have to be materially altered, so she has to be very careful to give him only the fundamental fact of God as Father and Creator, the idea uncomplicated by any body of doctrine or artificial teachings. The child's idea of God will enlarge and grow and develop as he does, but the foundation idea should not have to be changed, because every time a belief of childhood is shattered the spirit of the child is wounded and his power of achieving perfect faith is weakened by the wound.

THE FEAR OF GOD: I have never interpreted the fear of God as the sort of destructive fear that hinders growth, but rather that awe and reverence which lie at the roots of worship. No child should ever be given the destructive idea of fear in his relationship to God. God should not be presented to him as a giant policeman or an avenging watchman seeking to find a small child in a fault. It is not only that the child doesn't need this idea, but that it is a false idea, and the child will have to get rid of it later if he is ever to know a happy spiritual growth. The power and love of God are enough for the child world, and those are the ideas needed to feed the child's first spirit hungers. We who attempt to teach our children about God should guard closely against the danger of making our teaching trivial and commonplace; and in our desire to help the child feel the protecting love of God about him we should never lose sight of the awe and reverence with which the idea is surrounded in the normal mind. Isaiah never grew much spiritually until after he had seen God, "high and lifted up," and unless we continue to see him high and lifted up and veiled in mystery our spirits will not be stimulated to transcend material limitations and continue to grow. We should beware of trying to describe God or explain God in too definite terms. Making a graven image of God through our words and doctrines may be one of the worst forms of idolatry, and certainly we limit the growth of our own spirits if we tie them down to narrow and word-bound creeds that are of man's making. From much observation of children who accepted the idea of God naturally and responded to the thought of God with a response of worshipful love and appreciation I have found that their spiritual sensibilities are more acute than we might be inclined to believe. They do not, as a rule, ask many concrete questions about God's material personality; and I believe this is especially true if their native response of awe and wonder has been nurtured in all the small bits of religious instruction that have been given them.

Mary, aged four, asked: "What did God stand on when he made the world?" Dorothy, aged three and a half, asked: "Does God have to be very tall to make tall trees?" To both children it was explained that the mother had not seen God and did not know just how he had made the world, but we could all be glad and happy because he had made it so beautiful. In the matter of the trees the mother told Dorothy as much as she could understand of the manner of growth, and she showed so much interest in the process of growth that the mother extended the teaching to suggest how by taking care of her own body Dorothy could help God to make a fine, strong woman of her. The idea took root in the child's mind, and she afterwards told her mother that it had been a stay and protection to her through many childish temptations to do things that might be hurtful to the body she was helping God to create and protect.

The daily associations of life and the opening of the child's mind through his own questions and wonders make the mother's teaching opportunities to bring the child into a relationship with God.

FORMS OF WORSHIP: Although the mother's opportunity to teach her child about God will grow out of the daily situations and associations of life, and out of the child't reaction toward the world around him, I must believe that there is a place in the little child's religious training for definite forms of worship and definite times of teaching. The power of prayer, the achievements of faith, and the overflow of praise and thanksgiving in a life are definite spiritual reactions that may be nurtured and developed. If we want to teach a child to handle material skillfully with his hands, we give him the actual opportunity to handle the material; and if we want him to develop the power to worship, I believe we have to furnish him with some form of approach to God. The child's religion is simple and elemental, and forms and ceremonies have little place in his life, and yet a ceremony may become a channel of emotional expression, and so valuable, to the child's life. I believe in teaching a child to approach God in a simple ceremony of prayer. I liked the idea of the mother who said a little prayer for her baby after he was bathed and dressed for the day, and again when he was ready for bed at night. Prayer is something immensely satisfactory to the spirit throughout the whole of life; and there is no more reason why we should not teach the child appropriate forms of prayer than why we should not teach him appropriate table manners. I know that some object to forms of prayer, but there are forms of courtesy and patterns of behavior that the world, through a system of trial and error, has found good and helpful and I believe we should give our children the best we know of these. These ceremonies and patterns are useful to the child if they are vitalized and developed with the growth and development of the child. The emotional content of worship cannot be overlooked if the relation to God is to be a vital power in the life, and emotional response is not wholly dependent on intelligence; memory and association also count in emotional response. It is possible to have studied a great deal about God and yet to feel no emotional response of worship toward him, so the child's impulse to worship has to be nurtured at the same time his intelligence is being stimulated.

I like the attitude and ceremony of prayer, but I do not care so much for the memorized formula of prayer, using the same words all the time. In my own home we memorized several short prayers, not by conscious effort at memory, but by the unconscious memory of association and repetition. Sometimes we would use one prayer and sometimes another, the children themselves making the choice. At other times we had no set formula of prayer, but used merely the spontaneous expressions of the child. There is this to be said against restricting the child's prayers to his own forms of expression: these are so limited that he is glad to have some help in putting his feelings into words, and the beautiful language of prayer is an enrichment to the nature.

A great favorite of the memory prayers in our home was,

"Jesus, tender Shepherd, hear me,
Bless thy little lamb to-night;
Through the darkness be Thou near me,
Keep me safe till morning light.
All this day Thy hand hath led me
And I thank Thee for Thy care;
Thou hast warmed me, clothed me, fed me,
Listen to my evening prayer."

These words were unconsciously memorized from repetition, were clearly articulated, and apparently much appreciated by all the children by the time they were four years old. These words appear in several songbooks, set to a simple and pleasing air, which the children readily learned and seemed to like, so we sometimes knelt with bowed heads and sang our prayer, a form of worship which seemed especially gratifying and satisfactory to the children. Another favorite as an introduction to prayer was the little stanza often used in Sunday schools as a preparation for prayer:

"We fold our hands that we may be
From earthly play and work set free;
We bow our heads as we draw near
The King of kings, our Father dear;
We close our eyes that we may see
Nothing to take our thoughts from Thee."

The mother may repeat the verse to the child as she helps him to go through the little ceremony of folding his hands, bowing his head, and closing his eyes, and, while she should make no effort to have him memorize the words, he is very apt to associate words and actions in his own mind until he has unconsciously learned the words. Whether he does or not, he is kneeling before God and expecting a response from God, and that fundamentally is a prayer. I think that very simple forms of worship may and should be taught to a child with the idea of giving him a channel for self-expression and not as a hard-and-fast rule of worship.

TEACHING A LOVE FOR THE BIBLE: If we are not to lose the Bible out of our national life, our children must learn to love it in the home, for they are not apt to acquire that love anywhere else. There is not enough time given in the Church school, which they attend only once a week for a brief session, for them to keep the idea of the Bible in their minds between Sundays unless a love for it has already been planted in the heart by the mother in the home. A little child under four years old cannot understand much of the Bible, the language or the meaning, but he can acquire a love for it as God's book to be loved and taken care of, and this is a good foundation on which to build a really helpful interest in the Bible and the great ethical teachings to be gained therefrom. If the mother tells the child Bible stories or gives him Bible texts during this early period, they should be very simple, such as, "Be ye kind to one another," or "Forget not to show love unto strangers." Simple texts or stories that a child can understand or that contain inspiration toward fundamentally good qualities of character have a place in a little child's life; and there are two outstanding advantages in getting them out of the Bible, they are expressed in choice language and we know them to be true; then in later life the true and the beautiful in the Bible will be tenderly linked up with early memories. Recently a body of learned educators have through a system of investigation decided that Biblical information is not an index of good character, but there are few of us mothers who ever thought it was. We have known for generations that there must be an assimilation of truth and an emotional response toward righteousness before any Biblical information can do anyone any good. It is no use to learn the story of Joseph unless you are inspired by his generosity and purity of life and purpose, but it is also true so far as you are concerned that you will miss the whole inspiration of the story of Joseph if you never know it. The Bible is not intended for a book of information; it has no magic by which information can be transformed into the gold of character; but it is intended for the spiritual cultivation and enrichment of human life. The mother should have this clearly in mind in presenting the Bible to her children, and she should not expect historical information or memorized language to produce character.

LEARNING TO SING: Singing is so large a part of worship and such a happy means of social and self-expression all through life that we can hardly begin too early to give a child the opportunity to learn to sing. For a child under four years there can be of course very little formal teaching, but it is amazing how they take to singing when simple, natural words and tunes are presented to them. In most homes there is a piano or some musical instrument and I think it should be used for the pleasure and benefit of the children. That does not mean that the child should be allowed to "bang" on the piano; in fact, I think it wrong for any child ever to be allowed to do that. Striking a whole handful of unassorted notes together will accustom the sensitive ear to the sound of discord, and prove confusing to any clear-cut tone distinction. This is as reasonable for the child's musical growth and understanding as that persistent baby talk should interfere with his acquirement of clean articulation and clear word-understanding. With my children I used the piano freely from their infancy, teaching them to take one small finger at a time and strike one clear note to which we would listen until the last vibration died out. At first we took only the middle register of tones running from middle C up one octave and we would touch these in turn and listen to the tones as a sort of quiet tone game. I think none of my children ever knew when they learned to sing a scale because their learning was an unconscious orderly association of tones. Two of my children carried simple airs quite freely before they were two years old, sometimes remembering the simple words which they had heard so often, and sometimes merely singing the tune *la* or *lo*. This learning to sing was never forced, but entered into joyously and spontaneously as a game. Most children have a very accurate sense of rhythm waiting to be exercised and many of them have a good tone sense until it is spoiled and confused for them. Our little system of tone training led naturally into scales and musical intervals and it was one form of play of which the children never tired. Sometimes we played a "shut-eye game" of closing the eyes while a note was being struck on the piano and then guessing the name of the tone. When we first began with middle C we named the notes of the scale one, two, three, and so on in order; and whatever scale we learned afterwards we used the same order. It was always a joyous game with us and the early tone training received in this form of play has been a great enrichment to our home life, our Church life, and social life. One of my children could whistle Schubert's "Ave Maria," without missing a note of its intricate rhythm, when he was ten years old and had had no formal musical teaching at all. Most children, even infants, love rhythmic movements and there seems to be a sort of rhythm basis for all the movements of life, so to give children the opportunity for rhythmic movement is only helping them to free a natural impulse of self-expression. As soon as my babies were old enough to show an active pleasure in the movements of their own hands and feet I began giving them a little simple exercise in rhythmic movement. For the hands I would grasp the baby's hands in mine and bring them together and back to a wide spread on a rhythmic measure. For the feet I would grasp the feet in my hands and flex the limbs at the knees and straighten them out again to a simple rhythm. This was a part of the daily play and the child was never conscious of any effort when he began clapping his hands in rhythm to music. Rhythm is so much a part of a child's play life and social self-expression that I think every child should be encouraged and given the opportunity to free the movements of his own body through the medium of rhythm. A free expression in rhythm helps the child to coördinate his own bodily movements and later is a great help to him in coöperating with other children in games and songs. The memorizing of words and fitting them to the tunes has no place in the first teaching of a child. The singing comes naturally to him as his sense of speech and sound and rhythm develops and coördinates. One of my children at the age of three years gave me a rather good distinction between singing and talking. "When you talk," he said, "you talk your words loose, but when you sing you string them on the tune."

A child who starts to school or Sunday school with no foundation training on which to learn to skip and sing and play with other children is very much handicapped at the beginning of his social life; and the social side of religion is important in the personal relationship to God.

ENLARGING THE CONCEPT OF GOD: After the child has developed a response toward God as a loving and protecting presence and a wise Creator, his thoughts of God should enlarge with the development of his intelligence. It is astonishing how many adult people seem not to use their intelligence in enlarging their concept of God, and so try to build an adult Christian life on a very limited concept of God and his purposes in life. As a child's body of information grows and his mental powers develop the mother-teacher may direct his thought and attention toward those attributes of God which we later worship and seek to approach by emulation in our own lives. By encouraging the child to do things for himself and to use materials skillfully we are leading him into a larger concept of God's creative power and stimulating in him a desire to become creative and godlike in his own life. It is at first an elemental desire, but it grows with the child and may become the inspiration of the highest type of creative life of which man is capable. In the same way the child may be taught that God is kind, God is orderly, God is fair and just, God keeps his promises, God is truthful, God helps us and expects us to help him, the highest kind of coöperation. These simple ideals of godlikeness are basic in their meaning and importance. God is to us the ideal of perfection which forever allures. God is all that the human heart holds good and aspires toward, and in these elemental ideals of godliness the child is laying the foundation for true righteousness of character; and not only is he building for the future, but the growth is natural, so that his everyday life is enriched and made brighter and happier by the contemplation of the highest abstraction of ideals man has found. There is nothing morbid or unnatural about giving the child the religious motive for his character development unless we ourselves have a morbid and unnatural idea of God and religion. In fact I have found no other character appeal so strong and so vital as the idea that we are akin to God, to supreme love and supreme goodness, and obligated to develop our highest and best. If we are to be good only for our own sakes, and because it is not "nice" or "pretty" or "healthy" to be bad, there will come times in our lives when we are willing to let our characters lapse for the sake of the enjoyment of temporary pleasures which we know are not best for us. An ideal of godliness, of righteousness and goodness, seems to be the only compelling motive for the highest character building; and the sooner we fix and define the motivating power in our children's lives the deeper and more lasting its influence will be. The roots of the idea should be sound and clean and clear and then the concept of God will grow with the child's growth.

REVERENCE IN APPROACHING GOD: The age of childhood is an age of discovery, and the constant dawning of new objects on the child's consciousness keeps his mind filled with the awe and wonder out of which the quality of reverence is naturally achieved. The child is naturally filled with awe and wonder; and reverence in approaching God comes so natural to him that the quality needs to be nurtured and trained lest he lose it. A personality without reverence for the sacred things of life is never profoundly useful or deeply beloved, because a lack of reverence breeds shallowness, cheapness, and a sordid, material outlook on life. A man who has no reverence can have no loyalties, and we know instinctively that he is not to be trusted in an hour of temptation. Of course it is difficult to define any fixed set of ideas or ideals as the most sacred in life, but for this study let us say that by sacred things we mean everything that has to do with a man's religious life or with his own creative function in life. Where a man does not hold sacred his own kinship to God nor his own torch of life which he must guard and pass on there is no stability in him on which high character can be built. To be fair to our children then we must certainly nurture in them the quality of reverence. It will not be at first a matter of direct teaching at all, for reverence is an attitude of spirit which is caught rather than taught, and the only teaching needed will be the indirect method that the parents shall be always reverent in the child's presence. His crude little ideas about God, about life, or about his own person are never to be laughed at or made the occasion for a joke to be repeated to one's friends in the child's presence.

Mary, aged three, was asked to go into a dark room and bring her mother the baby's blanket. The family and some friends were seated in the hall and Mary hesitated on the threshold of the room, then called into the darkness: "O, God, if you are in there, please bring the baby's blanket because I am afraid of the dark." The group started a laugh, but the mother silenced them with a gesture of appeal; while she carefully and reverently explained to her little daughter that while God's love and care are everywhere around us he does not expect to do our work for us. He expects us to do the hard things and make ourselves grow strong like he is. She took time to let the different ideas get over into Mary's thinking and then asked if she were willing now to go and get the blanket. She was willing, she wanted to grow strong, and was willing to pay the price. Thus the child got a good character inspiration and her natural reverence was not shocked as it would have been if the family and friends had laughed at her expense.

Albert, aged three and a half, was made nervous by a heavy thunderstorm and, stepping outside the door, shouted up to the sky: "O God, I wish you would quit all that noise up there; I don't like it." His parents laughed; and again and again they told the incident in his presence as a joke until the child got the idea that to bring a laugh from his family and friends he had only to say something disrespectful to God or about God. Finally his mother became so alarmed over his habit of irreverence that she set about doing all she could to overcome the bad effects of her own thoughtlessness. A child must feel that we approach the thought of God with awe and reverence if the idea of God is to aid him in his own spiritual growth, for it is only to the reverent spirit that God can reveal himself at any stage of growth from infancy to old age.

PRAYER LIFE OF THE CHILD: The uses and purposes of prayer in a life are many and intricate, but the prayers of a child are as simple and full of faith as is the life of a child. After a child has been given a form of prayer and has acquired a habit of prayer it is quite possible for him to lose the life and meaning out of the act unless he is helped to enrich and vitalize his prayer life from day to day. In helping a child to enrich his prayer life I have found it very useful to spend a few minutes in preparing the child's mind for the act of prayer so that he is brought to approach God in an attitude of reverence and consecrated attention before he actually begins his prayer. The child's mind is full of play and the affairs of play when bedtime comes and he should not be rushed into the service of prayer without preparation any more than we would put him to bed without undressing him and bathing him. To illustrate the thought, if some near relative, who loved the child but whom the child had never seen, were expected to arrive at the home for a visit the mother would prepare the child's mind for the meeting by telling him something of the kindness and love in the heart of this loving relative. She would do this so that there would be in the heart of the child some response of affection on which to base his love relation with the expected relative. It has always seemed to me important to take a little time and prepare the child to enter reverently and gratefully into the presence of God in prayer. When we have undressed the child, listened to his small confidences, and established between ourselves and him an attitude of sympathy and coöperation, we can take this golden moment to prepare him for his evening prayer. It requires only a little time to do this, but the right use of that little bit of time may make just the difference to the child beween a meaningless formula of words and a vital act of worship. If there are several children to be dressed or undressed near the same time, the father may profitably help with the occasion, or if he cannot the mother may find it necessary to let the children all have their prayer together rather than have any distraction in the room while any child is at prayer. The important thing is to win the child's attention and the loving response of his heart before entering into the act of prayer.

I had the privilege of trying an interesting experiment in this matter when a little friend was visiting in the home. The child would rush into his prayers at night, mumbling his words at breakneck speed as if getting through was all that mattered. Then as he finished his "Amen" he would begin running over with the conversation he had interrupted to "say his prayers." He was never ready to go to bed or to go to sleep and always fretted and cried at being left alone. The mother was called away and left the baby with me while she went to the bedside of a sick relative. I thought I would see what, if any, effect concentrating on his bedtime prayer would have on the child's going contentedly to sleep. I would undress him, listen to his confidences, suggest to his mind that it would soon be prayer-time, thus putting the thought in his mind, and then try to fix his attention on God's goodness and loving care. It was never very difficult to gain his attention or to waken a loving response to God in his heart and I was very careful never to enter into the actual prayer service with him until he was ready for it with concentrated attention and eager response. When he had finished his prayer I talked more to him about God's goodness and the loving care that watches over us through the night, and while I talked he would go to bed. At first he seemed fearful of being left alone, but as I talked to him he would lie quietly as if thinking to himself. In less than a week he was completely cured of fretting and crying about going to bed; and as his sleep habits improved his health and disposition improved so much that his mother could hardly take it in when she returned after three weeks' absence. I had made no change whatever in the child's physical régime of life;

I had merely given his eager little spirit a new point of view about God, and before he left he said to me, "I like your house because God is here; will he be at our house, too?" I assured him that God would be with him just the same, and his mother promised to make his spiritual life a special care. She said she had never realized before how much a child may need the presence of God in his little life for its stay and comfort.

CHOOSING THE TIME OF APPROACH: Besides the child's regular prayer time there will come many daily opportunities for the mother to teach the child about God, but generally speaking these should be of the child's choosing rather than the mother's. For the ceremony of prayer it is all right to have a special time for it and to prepare the child's mind for the service: that is the fixing of a habit and the teaching of a vital thing through the use of a form, but the spontaneous teaching about God that goes on through the daily life is quite another matter. The material world around the child, the little life situations that present themselves to him, and the world of emotional response developing in him all furnish teaching occasions for the mother, but she should wait for the occasion. She should not thrust the thought of God into the child's play or his absorption in a material task; she should wait until the child asks questions about the world he is discovering or until some little conduct problem or emotional wonder troubles him. She should never neglect or turn aside, or answer carelessly one of the child's sincere questions. When the child asks questions the door of his mind is open to receive information and impressions, and these are the occasions in which the mother may help him to enlarge and enrich his ideas of God as a force in life. As his concept of God enlarges he will himself connect the order and beauty of the world with the thought of God.

Just before he was four years old one of my children called to me, "O mother, hurry and come; you can see God's glory in the sky." I came and found a sunset sky of such a wonderful coloring I was not surprised that the child thought of it as God's glory. We watched it in silent awe and wonder for a little while and then as the glory faded we had a little talk about beauty and how God shows his love for us through the beauty of the world in which we live. The child's moments of wonder belong to God, and we should always treat the child's groping ideas and earnest questions with the reverence and courtesy which their sincerity demands. There is something very shy about the spirit of a human being and our disposition is to hide our deepest thought and feelings until we are sure of sympathy and appreciation; and our children do not show the little "flowery moments" of their minds unless we give them sympathy and courtesy. When I have seen the quick and eager response of the child's mind to the thought of God I have felt that our great Father was very close by to help the mother in her task.

ENLARGING OUR OWN THOUGHT OF GOD: In trying to enlarge and enrich her own thought of God (and the mother will need to do this if she is to present so great a matter to her children), there are many sources for study and enlightenment. She can gain a great deal from studying the Bible and reading it intelligently as the story of the spiritual life and struggle of a religious people seeking after God. It is a marvelous book, perfectly true to all that we know of science and psychology and yet making no attempt to teach either one, covering long ages of human experience and yet keeping within the world of a man's spiritual life to-day, touching the same problems and the same thoughts and feelings that affect us to-day. It is a remarkable record of the prayer and praise life of great souls who have tried to find acceptable ways of worship. Certainly no single book has ever been compiled which can so enrich the life of the spirit as the Bible.

Then through the thoughts and experiences of our own lives and of others of our age God is constantly revealing himself to us if we approach life reverently, keep our hearts receptive, and keep our minds open to the mystery and wonder of life. Deeper than all else within us is our response toward God, and if we do not stifle it with care and bitterness, sophistry and sin, God can daily reveal himself to us to the enlarging of our vision and the enrichment of our spirits. We owe this to our children that we seek to know God ourselves as we try to lead them into a relation to him.

CHAPTER IV

TYPES OF OBEDIENCE: WINNING CO-OPERATION

In modern psychology there is some objection to the use of the term "obedience"; and justly so, as the world of education has come to see the real fault and the grave danger in that type of obedience to autocratic authority which takes away the child's initiative and makes his will subservient to another's will. The same objection is often brought against the idea of the religious life, surrendered to the will of God, as an ideal which is weakening to the human will and destructive to endeavor. With these objectives in mind we should define the type of obedience, toward us and toward God, which will build up rather than destroy the constructive part of our children's minds.

We are agreed that a child has to be brought in some way into the sphere of law and order if he is to become a pleasant member of a home or later on a useful part of community or State. A sense of law and order has to be nurtured in the child, and he must develop in the process of his education a willingness to forego his own desires for the good of the majority. As he has to have this coöperative spirit in later life it is very obvious that its nurture must begin in the home if the child is to grow into a thoroughly good citizen and effective Christian. If he starts in the home with the right attitude toward authority, he becomes a helper in the home, a useful part of an organized body carrying on a worthy piece of work. This is the attitude he must attain in later life toward his school, his Church, his community, and his nation if he is to function at his best in these social relations.

In the matter of obedience to the will of God, which we as older people assume as a Christian ideal, there should be no weakening of the human will if we voluntarily enter into a coöperative relationship with God in working for the good of the world. This attitude on our part is the only way in which our spirits can be quickened and our lives enriched by an association with the Superior Intelligence of God as the Creator of an orderly universe. In just the same way our children cannot have their minds enriched by our intelligence, or their spirits quickened by their association with us except as they are in accord with us, are willing to learn of us, and have a real desire to coöperate with us in the activities of life. We might define then the type of obedience we wish to nurture in our children as a spiritual attitude of coöperation toward us. If the child has been developed in that spirit and the occasion should arise in which we have to give him a sudden sharp command, for his own protection or safety, his natural reaction will be an impulse to obey. If, let us say, he has always found us reasonable, kind, understanding, and helpful, his natural desire will be to please us.

A blind obedience to authority might easily be a vice rather than a virtue, and this is especially true if we have made the child afraid not to obey us. This type of absolute obedience may make the discipline of the child less trouble to us, but it will not develop the constructive ability of the child as it should be developed. When a child has been trained in strict obedience to an autocratic authority there will often occur in adolescence or in later youth a sharp revolt against authority. Many of us have seen the spectacle of a youth, who has been considered a remarkably good and obedient child, suddenly "running wild" and being as disobedient as he can be, going to an extreme of disorder in his revolt because the foundation idea of his obedience was so completely wrong. The "professional parent" attitude which says only, "You do this because I say for you to do it," presents no constructive development to the child, nor can it promote the growth of right and happy relations between parents and children.

Obedience is a virtue then as the mother-teacher appeals to the child's intelligence and obtains the consent of the child's will. Of course all teaching and all habit-forming on the mother's part are done through a form of obedience which wins the child to work with the mother; and while at first there must be some assertion of the mother's will and superior intelligence it should always be a tentative assertion ready to be withdrawn as the child can think and act for himself. If the mother wants the child to learn to walk, she plans to withdraw her active support from him as early as she can; and if she wants the child's will and constructive ability to develop, her discipline of the child should be always with the thought of working with him rather than over him or against him.

APPEAL TO THE CHILD: There is little appeal that can be made directly to an infant at birth, but the mother's intelligence should know something of the child's impulses and the life-forces that dominate him and, from the very beginning, work with these forces as completely as possible. This seems to me the very first step in winning coöperation. She coöperates with the child to begin on and the attitude becomes established between them. For instance, the mother cannot directly teach the infant anything about self-control, but she can so arrange his life that his impulses will be thwarted and antagonized as little as possible. His small person can always be treated with gentleness, firmness, and respect, never dressed arbitrarily, grasped roughly, or picked up carelessly. The mother can see that the child's comfort is never neglected, thus giving him as little occasion as possible for fretting and anger. This is the only just basis on which she can ask for him his coöperation and it is the beginning of the establishment of the habit of coöperative obedience.

Mrs. Fenton, in her practical psychology of childhood, says that a mother may explain things and make an appeal to a child eighteen months old, and my experience has been that with some children you can do it much earlier than that. Many children are quite capable of understanding a simple explanation or a direct appeal during the first year of life. The age at which this appeal may be made will all depend on the advance of the child's development and the mother's gift for getting over into the child's world to understand and be understood.

BE DEFINITE: One of the initial steps in securing a willing, coöperative obedience from a child is that the mother shall not only be reasonable but be definite in what she asks. She should know clearly what it is she wants the child to do and why she wants him to do it before she asks it of him. Then having asked the child's coöperation she should persist until she secures it. She may have to alter her tactics in securing it, but should keep her objective definite.

A type of request many parents indulge in is simply to demand that a child quit what he is doing and is interested in doing, either because they see some objection to his play or because it makes them nervous. Such a request is not a just foundation for winning obedience. Either the mother should substitute another game, give new material for play, or explain to the child what real objection there is to what he is doing. It is this arbitrary thwarting of the child which brings about most of those troublesome clashes of will which make up the disciplinary problems of infancy and early childhood. Just to *quit* what he is doing is not a constructive or reasonable type of obedience. It is a negative play with no development in it; and the mother who really wishes to secure coöperative obedience from her child should beware of this error. She should define in her own mind what she asks of a child, why she asks it, and what purpose of development the act will have on the child. If she fails to be definite and constructive herself, she may set up confusion in the child's mind and create there an impression that he has no basis of communion or understanding between himself and his mother within certain areas of his activity.

USE OF THE WORD "DONT": *Don't* is a meaningless error in language and has no place in the educational life and growth of childhood. It is a contradiction; it begins by saying Do and then contradicts itself by adding Not; and no child could be expected to understand such a word. A child has a very limited vocabulary and common words and their attendant pictures in the mind are not yet clearly fixed. The child has to concentrate very sharply on what you say to him in order to understand what you mean. For instance, if you say to the child, "Don't shut the door," he will fix the picture of the shut door in his mind and immediately close it, thinking that he is pleasing you. Out of such misunderstandings arises the common accusation some mothers make that if you want a child to do a certain thing just tell him not to and he'll be sure to do it. He began by not understanding the "don't" and he got the wrong reflex fixed in his mind.

I saw this cruelly illustrated in the case of a young mother calling in the house of a friend. She had her three-year-old son with her and he was holding his cap so lightly in his hands the mother feared he would drop it.

"Don't drop your cap on the floor, Charlie," she commanded sharply; and Charlie connected the cap and the floor in his mind and immediately dropped the cap on the floor. He thought in his limited way that he was being agreeable to his mother and placating her apparent ill humor. She picked up the cap, thrust it back into the child's hands, and said more crossly than ever, "Don't throw that cap on the floor." Charlie probably reasoned that he must not have thrown it right, for she surely had said cap and floor, so he threw it as far as he could the next time. The mother was outraged at the child's persistent disobedience and kept up the torturing experience until Charlie was reduced to tears and hopeless mental confusion, while she had lost her temper, spoiled her visit, and shut her helpless infant into a dark closet to muse bitterly on the vagaries of parents. This mother only succeeded in establishing in her child's mind the idea that she was a hopelessly unreasonable person with whom he could never communicate intelligently. What a puzzle we must often be to our helpless children!

PUNISHMENT: I do not believe that punishment, in the sense of suffering or pain inflicted by the parent as a retribution for an error in behavior, has any place in the disciplinary guidance of a young child. In the first place a little child is not morally developed in those years of infancy and he does not consciously do wrong; he may make mistakes or commit errors in behavior, but he has neither the intelligence nor the memory to connect the ideas of punishment and error clearly enough in his own mind to get any disciplinary value out of the connection. He may become afraid to do a certain thing for fear of punishment, but he gets no development out of that idea.

Tommy overheard the word "polecat" and it made a mental picture in his mind. His mind was too fluid for him to really know whether or not he had seen a cat with a pole or merely pictured it for himself, but the picture was real to him, so he told his father that he had met a cat carrying a pole. His father reasoned with him, but he was only three years old and the idea of the "polecat" had taken a vivid hold on his mind, so he persisted that he had seen the cat carrying the pole. Finally in exasperation the father spanked him. After Tommy had wept over his punishment his father thought to clinch the matter and so asked, "Now why did daddie spank you, son?" Tommy sobbed out, "Because the cat dropped its pole, and you didn't see it." The father wondered what he had done after all.

Mary, aged four, had been told that she must not cut paper with her mother's good scissors; but she had a piece of cardboard that she wished to cut; so she took the forbidden scissors and was in the act of cutting the cardboard when her mother found her, took the scissors away from her, and spanked her. Then she asked, "Why did mother spank you, Mary?" "Because paper and pasteboard are the same and I didn't know it," Mary replied, and the mother wondered what she had done or failed to do. I believe that very small children so seldom understand the sequence of error and punishment that it is only cruel and confusing to include it in their earliest disciplinary development; and if it has not been included during those first four years of infancy there is not apt to be any need for it afterwards. Whoever uses punishment as a disciplinary measure in the education of infancy is playing with fire which may later burn away the bridges of communication and understanding which might have been built as the basis for future coöperation and understanding between parent and child. I have many times seen a bright, active child of four quite set against his parents and not willingly subject to their suggestions as to his behavior, so that superior force was the only means they had left in establishing the habit of obedience.

EXHORTATIONS ABOUT BEHAVIOR: An infant child has no idea of behavior or of what we mean when we tell him to "be good"; and yet this is a very common error of language in the management of children. A friend told me that she spanked her four-year-old child and then added, "Are you going to behave now?" She said he looked at her pitifully and asked, "How *do* you *behave?*" In the same way a child doesn't know how to "be good" when you tell him to "be good" any more than he knows what you mean when you tell him he is bad or has been naughty. He learns very gradually that there are certain things you call "good" and certain things which you call "bad" or "naughty"; and it is very important to him how you conduct this part of his education and what basis of judgment you give him in determining for himself what is good or what is bad. Repentance in the usual sense of the word has no place in those early years of a child's life. If he has placed before him an ideal and an exponent of the ideal that order and self-control are good, he learns to choose those ideals for himself and work them out in his own life.

Sully says, in his "Studies of Childhood," that he has frequently noted genuine repentance in a child under four years old, and that this had nothing to do with punishment or with criticism of his conduct, but in each instance the child himself, having yielded to a fit of rage, seemed to feel that he had somehow violated his normal self. I have frequently observed the same type of repentance in a child over having violated his own sense of truth or having offended his own sense of order, but, in the ordinary sense of sorrow for sin, repentance has no place in the disciplinary guidance of infancy because the child has not yet any established standards of right and wrong. The child is neither good nor bad. He has some basic tendencies toward goodness and some toward badness, but he is not conscious of these tendencies as having any moral value. His mother's disciplinary task is to help him find out what is orderly and good and happy and what is disorderly and bad and unhappy. There is something within him which responds to the appeal of order and goodness. We know this to be true, for if it were not we would never have established any moral standards in the world.

Securing Attention: A very necessary step in getting positive, willing, and prompt obedience from a child is the point of securing his fixed and concentrated attention to your request. If a child is at play with his toys or is completely absorbed in some form of activity with himself, he has not the mental power to divide his attention without some help from the mother. Parents will often repeat a request over and over to a child until they lose patience and punish the child for inattention when the unpleasantness might have been avoided entirely if the parents had taken the necessary time at first to secure the child's attention before making the initial request. A child should never have to be put into that frame of mind where he feels that the major project of his living is to please and obey his parents. That is not his main business and such an idea of life warps the normal growth of a child in self-awareness and self-reliance. The child's *play* is his business of educating himself, but if you have to make a request of him which will require him to abandon his task and give his mind to your request it is only fair to him that you should get your project over with as quickly as possible and as courteously and kindly as you can. In order to do this I usually called the child to me before making the request, thus helping him to free his mind of its absorption in something else. Then when I was sure of his attention I would make my request to him very slowly and very clearly, being very sure that it got across to him in one telling. You have to free the child's mind of his own ideas before you can find a lodgment for yours, and so it is better to free the mind first and make the request afterwards. If you want the child to get up and shut the door, it is better to call him to you and tell him what you want than it is merely to interrupt his task, let us say of building a wall of his blocks, by telling him to shut the door. In that instance he probably does not more than half hear you because he is so intent on his own project. You will in that case have to repeat your request over and over until you are cross and the baby has established a bad habit both of mind and manners. As a child becomes more experienced in the power of giving attention and learns that when you speak you mean something it will be increasingly easy to get his quick consent to your requests. I have sometimes made up a game with a child to see if he could remember all the details of a request after one telling. We thought of the erect ears of a listening Bunny, so the child would play that he was Little Brother Rabbit-Ears and listen carefully to mother's request. This is good training in concentration: and the child's efficiency in school and in life is going to depend a great deal on his power to give concentrated attention to the task in hand or the truth presented to his mind.

Another bad and confusing habit in this matter of attention is the habit some parents have of giving a child a sort of serial request, as "Do this," and "When you finish that, do this other." It is asking too much of a little child to carry two or three requests in order and detail in his mind. It is far more conductive to good habits of mother and child coöperation if the mother carries the extra requests in her own mind, leaves the child free for his one task at a time, and then gives the requests, in order, herself.

In securing a child's attention it is also important that the mother make a nice choice of words so as to be sure that the child really understands what it is the mother wants done.

Patience and Persistence: Patience in explaining and persistence in waiting for results are both necessary measures to use in securing from a baby those first little bits of coöperation, which we might begin to call obedience. This period of the child's infancy is the time that patience counts so importantly because the baby's powers of response are so undeveloped that only patience and persistence can win results. After a child has passed infancy it is not usually necessary to wait very long for him to decide to obey, if you have first made sure that you have his attention and that he knows what you want him to do. The occasion for patience then might be if the parent knew the child hated to do the thing he was asked to do, and she felt that the child's own conquest of his contrary desires was worth the time needed to win his full consent. If, however, the mother had used the right measures in developing the child's coöperative impulses through infancy, the habit of coöperation will be pretty well established by that time. For a child whose coöperation had not been wholly won I had to use a good deal of patience and persistence in breaking him of the habit of thumb-sucking. He was less than a year old and had the habit so well established that he seemed unable to sleep when his thumb would be taken from his mouth at night. He had acquired the habit in a boarding house where his young parents hated to have him cry and disturb the other inmates of the house; and they had already tried putting gloves on him and painting his thumb with bad-tasting mixtures. I took entire charge of the child for the experiment, bathed him, fed him, watched his play, and supervised his entire régime of living. I saw that he had a persistent will and determined to win it if I could. I did not spank his hands. His parents had already tried that to no effect. I simply stayed with him day and night for two long days and nights, and every time the thumb would go in his mouth I gently but firmly removed it, saying slowly to him, "No, baby, no." It became very monotonous and tiresome to me and I had not an enthusiastic belief in my final success. The second night I was discouraged. I knew he was tired and so was I, and he would wake every time the thumb was taken from his mouth. I persisted though, and finally the child fell asleep from pure weariness and slept the rest of the night without any thumb-sucking. I didn't know it then, but the battle was over. He never sucked his thumbs again. It had gone across to him that thumb-sucking was not the thing to do, so he didn't do it. At first he would look at his hand, shake his head, and say, "No, baby, no," looking very sad and regretful as he did so, but finally he would go through with this ceremony and laugh into my eyes as if we two had established some sort of game with a happy understanding between us. The experience was certainly a lesson to me in the rewards of patience.

THREATENING A CHILD: To threaten a child with punishment if he does not obey seems to me worse than the actual act of punishment; and it is especially disastrous to your influence if you threaten and then do not perform your threats. A friend was hurrying with her child to catch the street car. The baby was three years old and stopped to pet a stray puppy on the sidewalk. The mother was impatient and fearful of missing the car. "If you don't come on," she said, "and let that puppy alone, I am going to stop right here on the street and spank you." A gleam of mischief came into the baby's eyes and he said, "Would you really? I b'lieve I'll try it and see." And with that he sat down and took the puppy in his lap.

"I probably should have spanked him after I had threatened him," the mother confessed, "but I just couldn't bring myself to do it in that crowded place, so I changed my foolish course to a more sensible one. 'No, sonny,' I said, 'I wouldn't really spank you; but if we don't hurry we will miss the car to go home and baby brother will have to be hungry.' The change was correct, for the baby scrambled to his feet and fairly ran beside me to catch the car. It certainly broke me of the habit of threatening." It can only serve to weaken the parent's influence with the child if he finds that the parent habitually threatens a punishment but does not keep his promise.

CONSISTENCY: This leads naturally to the consideration of the fact that a parent must be consistent in his discipline if he is to win the child's confidence. If a child is corrected for an error in conduct one day and allowed to commit the same fault unnoticed the second day, he cannot get any just idea of its being a fault. If he is punished one day for a certain thing, and permitted to do it the next day without punishment, he has no basis of stability on which to establish his ideas of coöperative conduct. Or if he is forbidden the use of certain material or certain objects and then allowed to have them after he has teased and perhaps cried for them, this becomes a habit with him and he will go right on wasting his own and his mother's time and energy in teasing for things. The inconsistency of parents is sure to bring about disobedience in children, for as soon as a child finds out that by teasing he can sometimes have his own way, and sometimes not, the chance is always worth taking and neither he nor his parents can have any more rest in the matter of discipline. When we are inconsistent and untruthful with our children, we cannot expect of them a consistent and sincere coöperation with us.

DIVERTING ATTENTION: Many times, even when an infant is too young to understand any appeal to reason, a clash of wills may be avoided by diverting the child's attention or by the substitution of a harmless article for the one you wish him to let go. It is a method which does not always work equally well with all children, as some have so much greater powers of concentration on an object of desire than others have. It is a good method, however, and it should prove very helpful to every mother in avoiding a clash of wills with her child. It is always cruel to take away what a child is interested in and leave him nothing to take the place of the article removed. It leaves his mind dangling up in the air with nothing to fix on and he often becomes nervously hysterical for that reason. Whenever I have had an actual clash of will with a child under four years of age, I have always felt that I had mismanaged the child in some way. There does seem to develop in some children around the fourth year a sort of disobedience "complex"; but when that is true I fear it comes from bad management of the years before. The child may have, up to that time, yielded to his mother's will without coöperation, and now suddenly he feels himself strong enough to oppose. The period around four years does mark a sudden advance in the assertion of the child's individuality and the mother-teacher has to anticipate that time by providing a much greater variety of avenues for self-expression. It may require patience for the mother to adapt herself to the child's new desire for independence, but she should do it and encourage him to learn to do quickly and skillfully all that he is suddenly so anxious to do for himself. It will be necessary for her to follow the development of the child as he grows if her methods are to be helpful in the development of the child's personality.

Courtesy in Discipline: I believe that in winning the friendly and willing coöperation of our children courtesy is one of the most important factors, as it certainly is in our social and business success anywhere.

Babies are human beings and respond to friendliness and courtesy just as we do. Also the reverse is true and discourtesy in discipline either makes the child shy and sensitive or genuinely rebellious. Courtesy implies a real respect for the child's individuality and the child is very quick to appreciate this. He will very often obey a friendly request, couched in pleasant language, when he would openly rebel against force or a sharp command. Both cases may involve the same act, but the manner of giving the request may make the marked difference in the habitual reaction of the child to an appeal. A mother who wished to correct her child's untidy habits, used to call attention, whenever he came near her, to the fact that his face or hands or clothes were dirty. It made the child awkward and self-conscious, for the mother did it quite freely in company. At first the child would withdraw in hurt surprise, but after a while he seemed to harden himself to his mother's bad manners and to take an unhappy delight in shocking her and her friends as much as he could. Nature is extravagant in youth and a child never likes to do anything halfway; if he must be naughty in order to attract attention, he wants to be very naughty and attract as much attention as possible, for always the hungry heart of childhood craves the social notice of those about him.

A mother, who had herself observed that her children were extra good when she had company, was surprised when her small daughter said to her, "Mamma, please play like we have company and be polite to me." Courtesy goes further than the "coin of the realm" in winning the best rewards of life, and certainly it is a strong appeal in winning the friendly coöperation of a child. All of our efforts at discipline should only be as a means to guide the child wisely, and we need always to remember that the child is not developing unless he is giving out voluntary response and individual activity in his life with us. If we remember this, it will help us to set a watch on our methods of discipline and see if we are using right methods for the development of the child. We do not want to dominate the life of the child, but only to guide his good impulses into the best and freest expression that is compatible with a friendly coöperation with others and a respect for the beauty of order. That is law enough to fit the needs of infancy and is the proper foundation for the building of a constructive, useful citizen in later life.

CHAPTER V

PLAY ACTIVITIES AND LABOR SKILLS

CONSTANT activity seems to be the law of life from the moment the baby enters the world, since his first act of crying serves at once to establish the rhythm of his breathing and to open his lungs to the air of the world. His first activity impulses are few but very persistent, and from the first he will clasp and hold anything about which he may fold his hands. It seems to be a proven assertion that a baby is able at birth to grasp a support with his hands and let his whole weight depend from his hands. At any rate he has a strong impulse to grasp and to hold; he is subject to hunger and to pain and discomfort of any kind. Also I think he is very early subject to boredom, as he will very often stop his fretting if his attention is diverted. The mother's task of teaching activity is defined at first by the baby's limitations of desire. After I had made mine comfortable, the first activity impulse I tried to gratify was the impulse to grasp something, and the second was the impulse to kick or brace the feet against something non-resilient.

For the first I provided a small rod that would fit easily in the baby's grasp. I used a wooden rod and fastened it across the baby's bed so that it rested firmly just above him and within reach of his hands. I placed it there when he was about two and a half months old, and at first I would guide his hands to clasp the rod and pull on it. In a few weeks he seemed consciously to seek and grasp the rod himself, and before he was four months old he would try to pull himself up by the rod. Before he was six months old he could pull up by it and hold himself erect for a short time. At six months, when he could sit alone easily, I would prop him up so that he could grasp the rod and shove himself back and forth; in that way he did it almost as if he were swinging himself.

For the baby's impulse to kick I provided a light board which I fastened between the rods of the bed rails in such a position that the baby could press his feet against it and use the motion to shove himself up in the bed. I put a pad over the board and made it thick enough so that the baby could not bruise his feet against the board. He seemed to enjoy this immensely and to develop his strength by its use. A free activity of the legs and hips seems to aid his digestion as well as to strengthen his body, and all of my children seemed to enjoy the use of the footboard against which they could brace themselves. I kept the grasping rod and the footboard in the nursery closet when not in use and I used a soft cotton cord to tie it in place when I wanted the baby to use it. For further activity in the first few months of life I undressed my babies twice a day and allowed them to lie without clothing in the sunshine for about ten minutes each time. After the sun bath I dressed the child and rolled him over and over on the bed for a few minutes. Mine all seemed to enjoy this and to gain in development by it. A baby's muscles grow tired of the inactivity of lying still for too lengthy periods. They need some handling, but the mother has to watch for any signs of weariness and never tire the baby with too much handling. My children learned early to pull themselves up to a standing position, they all learned to creep early, and one of them walked freely at eight months old. Care should be taken to provide against letting a baby fall, and I think it is a safe rule never to leave a baby unguarded on a bed which has no protecting rail. You never know when he will turn over and roll off. It is true that his bones are soft and not easily broken, but a fall is always a shock to a child, the effect of which may be hurtful over a much longer period of time than we sometimes think. If the fall does not hurt the child in any other way, it may serve to make him afraid of falling and some children seem really to suffer very much with that sort of fear.

Provision should be made from the first for as much simple activity as the baby seems to demand. The mother must be the judge of how much; but if she wants the baby to grow and develop and be happy, she should not fail to recognize and provide for all of his activity impulses.

CRYING AS A MEANS OF EXPRESSION: The baby's first means of self-expression is a cry. Some psychologists say that a baby's cry has no expression and no meaning, but I differ from that opinion. I know that I could interpret the crying of my children, for when I would remedy the trouble the child would quit crying. There is no great difference between a cry of hunger or pain, but rage at being thwarted and fretting at boredom are quite distinctive cries and easily interpreted. I would advise any mother to make a study of her baby's crying. It is his only means of making himself understood, and if his mother cannot understand it is just too bad.

I never believed in allowing a child to cry for any great length of time. He usually will not do so unless there is something really wrong with him, and in that case it is not kind to let him exhaust himself with crying. I could never see any good purpose to be accomplished by allowing a child to cry himself into a hysterical rage when there are so many ways to avoid such a catastrophe without spoiling the baby's disposition or upsetting his schedule of living. It is not for long that the baby is confined to the language of a cry to make himself understood, and it is very happy for him if his mother has learned to understand him during that inarticulate period. He very soon learns to make little cooing noises which assume the semblance of speech and then rapidly grow into the first spoken words. However, by the time the baby can speak he has a much greater vocabulary of words that he can understand than of words he can say; so the mother may safely count on the baby being able to understand more of what she says than he can put into the response of speech.

PLAY ACTIVITIES: For the sake of making a distinction between work and play we might define play as what the baby himself undertakes for the joy of the activity and without regard to results. As we observe his play we see that it does have results; that the baby grows and develops through his play; but he is not concerned with the educative value of his play, he undertakes the activity from pure enjoyment of activity. All that the mother can do with this part of his education is to direct his activities intelligently, seeking to interpret his desires through his meager means of self-expression. She will have to furnish materials to help him find his activity expression and to stimulate his desire to do, to know, and to feel. She will have to use care not to overstimulate the child and do injury to his delicate nerve cells, but she is not apt to overstimulate him unless she goes over into the adult world to do so. As long as the objects with which he plays are simple, easy to handle, and within his own world of interest he is not apt to undertake too much activity. I fear more children suffer in early infancy from a lack of provision for their activity impulses than from too much activity. I have listed here a few activity suggestions that any mother may provide and in offering them I have referred often to my own records of my children's activities because I have observed them most closely.

For the first month the baby is interested in food, in grasping things with his hands, in bracing himself with his feet, in kicking and waving his arms and legs, and in sensations of comfort or discomfort. Also he likes to be stroked and petted and held close to the mother's body.

By the second month he begins to take an interest in watching moving objects and in listening to varied sounds, thus enlarging his play sensations. For his activity development I offered mine the bar on which to clasp the hands, the footboard to brace themselves, bright colored objects hung within the range of vision, and occasional simple musical tones sounded where they could hear them. No loud or complicated music, but simple, clear tones. At about the sixth or seventh month my children began to lose interest in the hand bar and the footboard because by that time they were trying to creep and to pull themselves to a standing position. Also they could sit alone by that time and found other distractions. At the time they began learning to creep I provided a play pen which could be set on the floor and lined with a pad. This made a clean surface, not too soft, on which the baby could learn to creep. It is very difficult for children to learn to move by their own power if they never have anything except a soft bed on which to brace or move themselves. The bed is too yielding to provide the right resistance. A child given the freedom of a play pen or a quilt on the floor will learn to handle himself skillfully much earlier than one who never has anything but the yielding surface of a bed against which to brace his strength.

During the period of from two to six months I offered my babies rattles, strings of large, smooth buttons or beads, making sure that the strings were safe, and clean sheets of manila wrapping paper which they could crush or tear with the hands or kick against with the feet. During this time I also began simple exercises in rhythm, elsewhere described in this book, and gave them the stimulation of simple musical tones struck within their field of hearing and only one tone at a time, not a combination of tones, but a single tone. During this time the babies learned to play peekaboo, pat-a-cake, and to take an interest in bright-colored strips of paper hung from the window shades or on the nursery screen. I used only the primary colors and was careful in selecting them. I used small soft rubber balls to encourage the child to throw and larger soft rubber balls for the child to kick with his feet or handle with both hands. For later play I made a little homemade toy by blowing up a small paper bag and tying it tightly with a string. This makes a good substitute for a football or a handball and if well tied will last a long time, remaining inflated several months without renewing. There are so many games, indoor or outdoor, that can be played with paper-bag balls; and my children enjoyed them even after they were old enough to start to school.

During the period of infancy I also gave the babies cups, spoons, small, bright aluminum cups, nested cups, and nested blocks. I had the nested blocks made, as I could not find any that seemed safe and suitable for a small child. Babies will put things in their mouths and will also throw things which might break a window or hurt an older child, so all toys must be considered from this angle.

As soon as my babies could pull themselves up and try to climb they had a heavy laundry basket with a pad in it and they could climb in and out of it at will. There was also a low wicker couch in the nursery on which the children could climb and the upper part of which was slanting and made a good slide. For the nursery I also found a graduated scale of metal bars which could be struck for musical tones. The longest strip was about fourteen inches long. I fixed the toy in place by a small frame against the nursery wall. We had rubber-tipped hammers with which to tap the bars and make the musical tones; and I considered it an extremely educative as well as pleasing toy.

A bright, smooth-edged tin can is easily made into a pleasing noise-maker for a child. Put a hole in each end of the can, run a string through, put a few marbles or pebbles in the can, close it up and tie the ends of the string so that the child can drag the toy along the floor or the walk, and he is usually delighted with it. In our toy collection we had some mounted bells that could be trundled on the floor, little animals on wheels, celluloid animals and rubber toys for the bath, and small two-wheeled carts for play. These are better than four-wheeled toys as they do not turn over or get tangled up so easily with unskillful handling.

I found another useful homemade toy in a strip of cloth on which I sewed buttons and another matching strip with button holes. At one year old my children could button these up correctly. They would take a long time to do it, but seemed intrigued with the idea.

I had some wooden insets made of simple shapes, as circles, squares, diamonds, and half-moon shapes, and these entertained them until they were three or four years old. At one year old two of mine could carry a tune of a few simple notes correctly; and all of them could clap their hands to the rhythm of music. They were very clever at avoiding falls and could throw a small rubber ball with fair accuracy in placing the throw. To encourage them in throwing correctly I provided a bright-colored tin bucket into which they could throw the ball. When children throw anything, they like for something to happen as a result of their effort, and the tin bucket as a target was a happy idea in our family.

A nervous mother may easily hamper the play life of her child by not allowing him enough freedom in the use of his body and by failing to direct his energy into the simple work and play skills which would fit him to take his place with other children. The child should not be overtaxed or allowed to overtire himself in acquiring these skills, but children are grateful for a little direction and help, as they like to accomplish something by their efforts. In their school world my children have greatly enjoyed their play life, in games, swimming, and sports of all kinds, some of them winning more than local reputation for excellence in different lines.

SELECTION OF TOYS: No complete list of suitable toys can ever be made, but we may have some suggestive measures for use in the selection of toys; and the first of these should be, what can the child do with the toys? A toy just to be looked at and taken care of is a nuisance to the mother and a trouble to the child with no development attached to it at all. If the child has dolls, they should be such as can be played with happily and kept sanitary. Stuffed woolly animals have no place in a child's nursery, as they cannot be kept sanitary.

Every toy should meet some activity need of the child or else stimulate his curiosity and make him wonder and ask questions. Toys should be of good correct lines and forms, so that the child's fingers as well as his eyes can accustom themeslves to good line and form. If the toys make noises, they should not be hideous or unnatural noises. If they are to be used in building or in copying designs, they should not be beyond the power of the child's accomplishment. That is to say, if a set of building blocks are given to the child before he is able to build with them he will only throw them about and miss all the educative purpose for which the toy was made, so in selecting toys for children we should remember that the purpose of the toy should fit into the life and capacity of the child.

When mine were two years old they could handle simple garden tools rather skillfully; but if I had given them the tools before they were capable of using them for the purpose for which they were made, they would have used the tools merely to beat on things or to make a noise of some kind. A great many children acquire destructive and disorderly habits with their toys because the purpose and use of the toy are beyond the age and capacity and educative hungers of the child. Many toys are too complicated and intricate to be of any real help or pleasure to a child and only serve to interest the grown-ups in the family; so it seems to be to the best interest of the child that we select simple toys which he can use without overstimulation or too much tax on his mind. Then after we have selected the toys to fit the needs and capacities of the child it seems to me a good idea to teach the child something about handling the toy for what it was meant to do or to make. Only by that sort of intelligent help can the child make the most of the toy educationally.

Many children suffer from having too many toys as well as from having a poor selection of toys; and the effect of too many toys at once is confusing to the child, producing in his mind a sort of desire to get away from such an accumulation of new duties as threatens to overwhelm him.

There should be a safe, easily reached place in the nursery to put away all of the toys, and then the child should be given only one toy at a time or a related set of toys which might be organized into one game. It is only in this way that a child can learn to be expert in using his toys; and after he has become acquainted with his toys and their uses he will learn to select for himself those toys that fit into his needs or his play plans. If he has become acquainted with his toys, he can be trusted to make selections for himself; but if he knows nothing of the purposes and possibilities of the toys he will probably dive into the heap and throw the toys about and destroy them, while the puzzled parents wonder why their child should be so destructive.

At two years old my children could button and unbutton such of their garments as they could reach, could snap and unsnap that type of fastener, and could lace and unlace shoes. There is something very intriguing to a child about fitting a button into a button hole or inserting a shoe lace into its hole. They also love to play with nested blocks or cups and with insets of any kind; and I have seen them work very intently for a long time trying to crawl in and out of narrow places themselves, as between chair legs and table legs, or the bars of a bed.

As proving that children remember the uses of the toys of childhood, when one of my boys was seven years old he had a donkey to ride. The donkey was a slow beast and the child was a kind-hearted child who did not like to beat a creature, so without any suggestion from any one he reasoned out a device for making the donkey go. He took a tin pail, put a hole in the top and bottom of the pail, filled the pail with rocks, ran a heavy cord through the hole and tied the fiinished noise-maker to a button on his own overalls. Then as he rode along the noise-maker came bumping loudly on behind and the donkey trotted ahead to escape his noisy follower. It was simply an enlargement of the noise-maker I had fixed for the child to play with in infancy, and he had remembered it and figured out for himself this new use for the idea.

Books and Papers: I hesitated at first about giving my babies sheets of paper to crumple and tear, because I knew that later on I would want to teach them to handle books and papers carefully, but I compromised on the idea by having only one certain kind of paper for them to tear and never giving them any other kind for that purpose; so after all I did not have much trouble in teaching them to handle their books and papers carefully when they were old enough to have them.

The first books my children had were simple homemade scrapbooks of cut-out pictures. At first I made the books on cloth, neutral colored linen and unbleached muslin, later I made the books of a strong manila wrapping paper. At first the cut-out pictures were only of simple forms of fruit or toys, of birds and animals, and of other children; and then as the child's world enlarged his picture interests grew and I tried to follow his likes and his needs in the selection of pictures. Several of these scrapbooks were given to my children all ready finished, but if there was any picture in the book which the child did not like he immediately expressed his dislike of the picture by wanting it burned up. One such picture was of a dead bird being carried by a hunting dog; and when I suggested pasting another picture over the offending one the child was not satisfied with that solution but insisted that the picture must be burned in the fire; so I soaked it off and burned it up. The child always wanted the offending picture burned; he said he didn't want it left "loose in the house," another manifestation of a child's capacity for endowing inanimate things with life. If a child weeps because he has forgotten to feed his stick horse, his failure is a real grief to him because he has endowed the stick with life and with hungers such as his own.

Books that are really stimulating and helpful to small children are very hard to find; I mean by that books suitable for children under four years of age, and even up until the child is six years old I think it is better that his store of books be few and simple so that he can live with them and let them become a part of him. Animal stories, stories of babies or of other children, and simple little rhymes will interest the small child and keep within his world of thought. These stories may be fiction stories so far as the names and places in the story are concerned, but they should be true in the larger sense that they do not offend truth or moral order. I do not object to fairy stories; in fact, I think they enrich the child's imagination. When there are impossible situations in the fairy stories we may tell the children that the stories are play stories or make-believe stories. Within my experience this knowledge never has interfered with the child's enjoyment of the story. It is not unreasonable to children that all creatures and all things should have feelings and self-expression just in the same proportion that they have, so they overlook the inconsistencies in that particular line and get the main teaching of the story. In telling stories for teaching purposes it is very important that the details of the story should be true to the child world, to his habits of thought, his world of expression, and his psychological reactions. Stories told to children of four years or under must be very simple stories, without much plot or complication, and with a good deal of repetition and detail of action. A very good example of such a story is Mrs. Laura E. Richards's "Little Pig Brother."

I made up most of the first stories I told to my children. We had quite a series of stories about a fictitious character we called Little Brother Rabbit-Ears, and all of the stories were adventures in which Little Brother Rabbit-Ears listened so carefully to everything he heard that he was able to remember it and so save himself from various small disasters of not knowing what to do next because he had forgotten. We also had a similar set of stories about Little Brother Bright Eyes, the original story of which I heard Miss Elizabeth Harrison tell in a lecture on Kindergarten Methods. Most of our stories grew out of little life situations which presented child problems of conduct. As an instance of this I wanted a four-year-old child to watch his two-year-old brother for a little while and assume responsibility for keeping him inside the yard and out of the water, so I told him a story of Bluecoat the Watchman, using the Jay bird as the watchman of the woods, whose task it was to warn the other birds when danger was near. There were a great many Jay birds in the yard and the child was accustomed to them. The story pleased him and helped him to feel the importance of faithfulness to a charge.

BLUECOAT, THE WATCHMAN

Bluecoat, the faithful watchman of the woods, was high up in a tree watching the curve in the road. Bluecoat couldn't sing much, but he was a good watchman. If he couldn't sing, he could warn the woods people of danger and help them save their lives; and he knew they trusted him because he never teased and he always told the truth.

By and by Bluecoat saw a hunter with a gun come creeping into the woods, and as soon as he saw him he began to whistle a little warning that sounded to the woods people like, "Look out! Look out! There's danger near."

Down in the forest little Peter Bunny heard it and crept back into the brier patch where his home was. His mother had gone away to see if she could find any sweet carrots or bits of celery to eat. Sometimes she did find things like that behind the Magruder's garden, because Donald Magruder was a kind little boy and often put a carrot or a bit of cabbage or celery outside the fence for Mistress Bunny to take home to her children.

Mistress Bunny was not afraid to leave her children because she had told Peter always to listen for the whistle of Bluecoat the Watchman, and when he heard it to call all the children and go quickly into the brier patch until Bluecoat whistled that the danger was past.

Sammy Squirrel heard the danger whistle of Bluecoat. He was high up in a tree himself and he didn't see any hunter with a gun, but because he knew Bluecoat would tell the truth he crept into a hollow tree and sat quite still.

Graycloak, the Mocking bird, heard the warning whistle too, and he wanted to mock Mr. Bluecoat just to tease him, but he wouldn't do it because he knew that Bluecoat always told the truth to the woods people. Instead of mocking he hid behind some branches and sat quite still. Billy Coon heard Mr. Bluecoat, too; and so did Reddy Fox and Ratty o'Possum, and each of them believed Mr. Bluecoat and hurried home to hide.

Then all of the woods people sat as still as little blinking mice while the hunter passed by; and then at last Mr. Bluecoat whistled something that said to them, "All right! All right! The hunter's gone." Then all the little woods people came out to go about their work and their play because they felt safe and happy. They knew that Mr. Bluecoat, the watchman, has sharp eyes to see danger and always tells the truth about what he sees.

This story is not offered as a literary model, but as a suggestion to the mother of suitable stories which she may create and tell. We had stories of Brave Big Boy, of Little Sister Kindness, and of many other friendly people and creatures of fancy. The stories must be interesting, simple, and true to life in their essential facts.

PLAYS OF FANCY: We cannot study the play life of a child without including some study of the plays of fancy, or make-believe. At first, as I have suggested, I feel that the ease with which a child will make up incongruities and seem to believe them is not altogether the force of his imagination, but partly that he is not yet fully aware of himself as a separate entity and so considers all things as like himself, or possibly a part of himself. It is not incongruous to him that a stone might be tired or lonely from having to stay all the time in the same place, that a flower should suffer to be cut, or that a stick horse would endure the pangs of hunger if left unfed. The child's mind is fluid enough that these ideas fit in with his idea of himself.

The child who plays that his fingers are little birds flying in the air, or his toes are little pigs to be caught and put into his sock for a pen, is developing the power of his imagination and the outreach of his spirit so that later he may have power of understanding people and things other than himself. All these little finger and toe plays delight little children and also seem to prick the child's mind with the idea that there are other creatures besides himself. When a child hears a story about a bird or a rabbit or some other creature he will very often beg to be allowed to play the bird or the rabbit or whatever creature is presented to his mind. Thus his creative imagination and his dramatic sense are both brought into play. I knew a child who had not seen a rabbit except in pictures, but who so caught the rabbit spirit from pictures and stories that he could impersonate a rabbit with wonderful dramatic power.

We should not be afraid to cultivate and nurture a child's imagination, for it will be by his power to create new impressions and make new combinations from old ones that the child will do any creative or original work in this world. All the great work that has ever been done in the world existed first as a dream or a vision in the heart and brain and desire of the workman; and the ability to see new possibilities in old things is the ability that really creates success of whatever kind it may be. When a child hears a dramatic story he wants to be the child or the creature dramatized in the story; so it is easy to see the educative importance of the stories we tell to children and the dramatic plays we present to them. We should keep the stories and the plays within the realm of childhood thoughts and feelings and should dramatize positive and useful qualities of character rather than negative and evil qualities which the child must avoid. I never believe in suggesting or allowing a little child to play the part of an evil, unkind, or hurtful person or thing. A child under four years of age has no place for the negative element of evil in his life; these years are the mother-teacher's golden opportunity to awaken and nourish all that is fine and noble in his nature so that goodness, kindness, and nobility will become the natural reactions of his spirit-life.

THE MOTHER AS A PLAYMATE: There are very grave faults possible for the mother as a playmate for the child; and not the least of these dangers is the tendency of all adult playmates to overstimulate the child. This is natural because of the advanced intelligence of the adult playmate which finds it hard to enter into the child's world. For these reasons a mother who must become the playmate of a child will have to withdraw herself somewhat from her own world and seek to become as a little child so that she may enter his world with her baby. Unless she can do this the mother is not a good playmate; she will be always intruding rules into the simplest games and putting in complicated activities that are quite beyond the child's world of thought and understanding. You have to become as a little child to enter the child world and really play with a child. Some mothers never seem able to do it and always remain quite outside of the play life of their children. If you play with a child, you have to be able to follow his devices, claiming no extra privileges on account of your superior intelligence, and never flaunting your superior skill before him to make him feel that his own accomplishments and achievements are not worthy of notice.

When he was four years old one of my children politely invited me to "be another boy" and play with him for a while, and I honestly tried very hard to "be another boy." He called me Bill; and when he himself suggested that we stack some kindling, which was loosely piled in the back yard, he added, "Only you mustn't carry more than I can, because then you wouldn't be Bill." It isn't of course always necessary to assume the actual character of a playmate, but it is very necessary to allow the child to set the pace of the play; and that the initiative in action should be largely in his hands. The child needs you only as a sort of resistance against which he may sharpen and develop his own skill, or as a companion with whom he may share his own thrilling discoveries and sensations. If the mother really cannot get out of her own world and become a playmate to her child, she may have to assume the rôle of a friendly supervisor.

THE MOTHER AS A SUPERVISOR: The rôle of the Mother-Supervisor is much simpler in demands on the mother's ingenuity, but in this rôle there remains the danger that she will direct the play according to her capacity instead of the child's. The only sort of supervision the child demands in his play is a suggestive or indirect supervision of which he will be hardly conscious. If, for instance, the child is given a new toy, with the uses of which he is wholly unacquainted, the mother should, in justice to the child, give him a simple demonstration of how the toy was made to be used. It is only in some such way that the child can get the intended development out of his toys; but after the intelligence of the child has assimilated the first suggestion the mother should not intrude another and a newer plan until he has lost interest in what he had already learned to do with the toy. It is so easy to confuse a little child with too many undigested ideas at once. The mother as supervisor should try to make all her explanations and demonstrations quite clear to the child and then she should leave the material with him and not meddle too much with his play even if he finds new and peculiar uses for his toys. It is a hindrance to the child's normal development if the working out of his own ideas is continually interrupted by the suggestion of new ideas.

As an illustration, I had a group of nested camp cups in bright aluminum ware which I gave to one of my babies for a toy. I showed him how they could be fitted together, and then I left the cups with him. He was eighteen months old at the time and after some prolonged effort he finally succeeded in fitting the cups together. His interest in the task kept up for a week or ten days, as it took him about that long to be sure he would get it right every time. As soon as he reached this stage in the use of the cups I showed him how to set them on the floor in a perfectly graduated row as to the size of the cups. He enjoyed doing this for a few days and then he himself had the idea of setting up the cups upside down for a change. He did this for a while and then I showed him how to stack them by putting the largest one down on the floor upside down and placing the others on top of it in order. This made a sort of tower effect with the smallest cup at the top and the child found a great deal of pleasure in working it out. I could very soon have taught the child to do any one of these tasks, but I made no attempt to teach him. I gave him a simple demonstration and then left him to use his own wits in attaining his purpose. I do not think it wise to let a child beat and bang his toys about and destroy them at will. We have to teach the child some simple skills in the use of his hands and feet and senses, but he gets no benefit from toys and games that do not stimulate his own wits. Of course the mother, as supervisor, will have to choose carefully such materials and projects as the child can use and master, for if the child cannot fit the toy to its created purpose he will do something else with it and that will likely be to destroy it. The mother will have to keep pace with the growth and development of the child and change her material and her projects to fit the growing needs of the child. Also it is a perfectly sound educational method for the mother to build up certain play skills and labor skills, for they are all the same, before she gives out certain projects to the child. In the case of my children learning to sing, I had patiently and faithfully built up their sense of rhythm by simple rhythmic exercises; and given them simple tone training by striking one note at a time and letting the child listen to it until it was impressed on his senses. Then I began playing simple intervals in rhythmic measure and letting them work these out on the little scale of metal bars which we had set up in the nursery. They were not taught to sing. I presented them with little tunes with simple words and they worked them out for themselves as play projects that really delighted them. What I had done for them in the matter was to help them to feel and express rhythm and tone. Teaching a child to memorize words and tunes that mean nothing to him is a harmful rather than a helpful process; and certainly there is no place in the child's life for the "showing off" of these stilted and artificial accomplishments.

LABOR SKILLS: Work for its economic value could hardly be imposed on a child during the period of his infancy, but it is of very great educative value to him that he should acquire simple labor skills during this highly teachable period of his life. These simple labor skills are not essentially different from his play skills, but they gradually adjust themselves to a different purpose. For instance, a child may become quite skillful at picking up colored beads and fitting them into a board to make a mosaic design patterned for him. He enjoys doing this and finds it an educative play; but he would just as soon, or perhaps a little rather, open the pea pods and help his mother shell the peas for dinner. One task is not more difficult for the child than the other, but they fit into different needs of the child's life and awaken somewhat different responses; so that in a certain sense one task is work and the other is play. There is no arbitrary difference though unless the child is made to shell the peas when he doesn't want to. Most of the skills that a child develops in his play fit him to be equally skillful in the performance of simple household tasks and in the business of caring for himself. Throughout life work and play have that relation to each other. I have a friend with two lively children. They have a nursery play room which is, or rather was, beautifully decorated. It is well lighted and well ventilated. The people are in comfortable circumstances, and the mother is an intelligent woman, a university graduate with brains that function well along other lines. She and her husband are generous in disposition and devoted to their children. They keep a cook, and a nurse to care for the children. Neither parent is overworked or worried, but I never expect to see a worse jumble of untidiness and destruction than that nursery play room, where one continually stumbles over heaps of expensive and broken-up toys. The children are wholly unsupervised in their play, and most of their toys are far beyond their capacity to handle in their created purpose. The children are not naturally more destructive than other healthy children, but they go on wild sprees of breaking up everything within reach and creating the impression that they are abnormal in this respect. They have simply been mismanaged in their play life and most of the child's educative development in those first four years comes to him through his play life. Most of the child's life up to four years *is* play life and his spiritual enrichment and development, as well as his manual and mental skills, must come through the wise direction and supervision of his play activities.

ATTITUDE TOWARD WORK: We have shown that the child's first labor skills and play skills are essentially the same; but while the child is developing labor skills under the supervision of his mother he is also absorbing from her an attitude of mind toward work, a spiritual approach to work which has a good deal to do with his right enjoyment of life. There is a joy which is in some respects one of the highest joys of life; and it seems a pity that any of us should ever allow our tasks to become drudgery to us. If we complain about our work, dwelling often on the fact that we are tired or feel that we have too much to do, our children are almost sure to develop the wrong attitude toward work. The natural impulse of the child is to handle what he sees his parents handle and to take part in whatever work or play in which he sees them engaged; and this natural tendency of the child should be used for the development of simple labor skills and a happy attitude toward work. Unless a child's attitude toward the idea of work has been spoiled by some older person, he can get just as much joy and education out of stacking wood or kindling as he can out of building a wall or a fence from his building blocks. We have all seen children who would work far harder at play than they were willing to work at a set task, when there was really no essential difference in the skill or the effort involved—the difference was all in the child's spiritual attitude toward what he was doing. The activity required for the play may be even more strenuous than the activity required for the task, and yet the child will enjoy the play and find no thrill in the task. In such a case it must be that the child's own initiative has been too much curbed in the performance of the work; and so the greater freedom involved in the play brings the greater joy. We can help our children to enjoy work by cultivating in ourselves a happier attitude toward our own tasks and also by allowing the children more freedom in working out their tasks by their own methods. I always felt such a queer flat sort of feeling about a task when some one stood over me all the time telling me just what to do next and explicitly how to do it.

I have a charming friend, now a mother herself, who said to me: "My mother was very wise in the way of child-training and helped me to feel the real joy of work. She even helped me to make a game of washing those disagreeable pots and pans in the kitchen, a task which troubles so many housewives. She and I played at being Fairies and Brownies working magic on the dirty pots and pans. While we worked we repeated together a little ceremonial rhyme that always gave me a real thrill of mystery, and to this day gives me a warm glow of tenderness when I recall it. The spirit toward work which my mother gave me has held over through life for me and has sweetened and glorified for me many of the hard tasks of my homemaking."

A favorite work game I played with my children was what we called "The Home-Nest Game." We called our house the Home-Nest and we would make an exciting game of finding and doing all the tasks we could find and do to make the Home-Nest brighter and happier. We wanted the Home-Nest to be tidy and beautiful, to provide food for the hungry birds who lived there and to give them a happy place to play and grow. The game has a many-sided appeal and for us it furnished the inspiration for many play stories and games. It promotes the idea of family unity and shared responsibilities for what we mutually love; also it helps the children to be observant about what needs to be done. It is in reality a sort of primary project in the science of homemaking; and if these first lessons in home work are undertaken in the right spirit it sets a high note for the developing life of the child. Joy in work, skill in work, a spirit of friendly coöperation in maintaining a home can all be developed and nurtured during the years in which the mother has the child in her exclusive care.

SUITABLE TASKS: Naturally there is always a question as to what sort of tasks are suitable for a child under four years to assume in the care of a home. If the tasks assumed are too exacting or too intricate for the child to accomplish easily, it will only serve to give him a distaste for work and so react unhappily on his spiritual growth. Before a child is two years old he will begin begging to help do almost everything he sees his mother doing; and if the mother wants to cultivate and nurture his love for work, this is the time to begin. I found it very helpful to select some simple, definite part of a task, allow the child to assume the detail and work out his methods for himself. Often I would allow the child to wash the potatoes before I peeled them. It was not really essential that they should be washed clean because I was going to peel them anyway, but I would try to stimulate the child to wash them clean for the definite reason that it is essential that food which is to be eaten should be clean. In this way he felt his task essential, learned to do it thoroughly, and to take a pride in his responsibility. If I were washing dishes, I would allow the child to begin his help by drying the cups or the silver, and just as soon as he became skillful enough I would allow him to wash the silver. There is something so fascinating about the soapy suds that a child who always has to stick to the drying process, instead of getting his hands in the water, is apt to feel that his parents have not played quite fair with him about this common household task. A number of children have confessed to me in later childhood that they had such a feeling in regard to their dish-washing, or rather dish-drying education. There are a number of simple tasks which may be assumed by a child under four and really done well. The two mentioned are only suggestive, and the point made is that whatever detail of a task the child assumes he should be allowed to carry the responsibility of his part of it. If he cannot do that, then the task is beyond him and has no educative value for him. If the mother provides hooks, shelves, and drawers within the child's reach, he may very early learn to pick up and put away his own clothes. I have a friend whose three-year-old daughter takes the responsibility of looking over her own socks and stockings to see which ones need to be darned. She looks carefully to find even the tiny holes; and because this task has interested her she is now trying to learn to darn so that she may have the full responsibility of caring for her socks and stockings. It may be some time before she learns, but she is interested and in the meantime she is entirely responsible for the one thing she can do in the matter. This simple detail of looking for the holes in her own socks and stockings has already enriched the child's mentality because she is now interested in washing, in soap, in needles, and in different types of thread. Also she is showing an interest in the upkeep of all of her wardrobe; and as she realizes what other people do for her in taking care of her wardrobe she is showing an awakening sense of consideration for others. As an instance she will often say, "Mother, let me play with little brother while you darn my socks."

A child can and should be responsible for picking up and putting away his own toys, but it is too big a task for him if he is allowed to have too many toys and break and scatter them with no supervision. If his toys are few and simple, he can easily take care of them, and he should never have many toys to play with at once. A child should not be requirred to do any sort of a task nor allowed to undertake one that is too hard for him. The mother should see to that; and if a child plays with his toys until he is really weary the mother should provide a little rest period between playtime and picking-up time. During this little rest period the mother may tell a cheerful story or sing a friendly little song with the child, provide a glass of water or a cooling drink, and then allow the child to finish the task. A great many children are cross because they are tired. Of course if the child is to be even partly responsible for the order of the nursery an easily kept and easily accessible place must be provided for the child to keep his things. If he cannot have a whole play room, he may have a corner assigned to him for his play and gradually assume the responsibility for keeping his play place in order. Planting seeds, pulling weeds, feeding chickens, or bringing wood or kindling for a fire are all simple tasks within the reach of a child. Food, fire, and order a child can understand and appreciate. A child may run some errands, but it is easy to have him do too much of that, especially if no interest in the task is awakened by an explanation of what the errand means in the accomplishment of some definite piece of work. It is bad for the child when grown people make a sort of lackey out of him and keep him busy in any way that does not stimulate his interest, awaken his curiosity, gratify his activity, or in any way contribute to his education.

AMUSEMENTS: There is very little occasion for amusing a child; and yet a child is often turned over to an ignorant nurse-maid with the instruction to "keep him amused." The child should be presented with materials that interest him, and then allowed to amuse himself.

Picture shows or exciting parties have no place at all in the life of a child under four years old; and certainly a child of this age should not be taken on formal social calls or on tiresome shopping expeditions. It is cruel to expect a child to sit for long hours in a car while grown people visit or shop. There is no place in a car for the active play the little limbs demand; though this is perhaps better than taking the child up and down elevators and through the crowded aisles of stores.

Complicated music, dramatics, or entertainments do not fit into the life of a child of this age. A little play with other children, a little simple music, an occasional visit in the home of a friend, or an hour or two a day in a kindergarten or nursery school may fill the social needs of a baby's life. Where there are other children in the neighborhood the mother may do as I did and take the other children in for an hour of games and play, either in the morning or afternoon. On Sunday mornings my children have gone to Sunday school from about the third year and have fit in happily with the program there. Children are inspired to action and initiative by seeing other children of about their own age doing things that are within their own capacity. A friend told me that her youngest baby seemed very slow in learning to walk until her sister came on a visit to her. The sister's baby, who was about the same age, was walking alone quite freely and as soon as the baby saw his little cousin no larger than he at the business of walking he let go the chair to which he had been holding and followed her about the room.

AGE LIMITATIONS: In making these work and play suggestions I find it hard to be definite about the age limitations. What is true of the development of one four-year-old child, or still another of three, may be true of another child of six, so the strict limitations must be of development and capacity rather than age. The suggestions and experiences offered in this chapter are not arbitrary; they are only suggestions and experiences which may be helpful to other mothers in making out their plans of work and play for their own children.

To supervise the growth and development of the period of infancy for a group of children in a home is an absorbing and even a taxing occupation, but it is the mother's task and she should have all the help she can get in adjusting herself to the task. At best we can only approximate success and only approximate perfection, but we should keep it before us as an ideal. Many things we learn by a system of trial and error that is hard on our children, and we should study to avoid as many unnecessary mistakes as it is within our power to avoid. Certainly we cannot shift our delicate task, for a large part of every day, to ignorant and careless servants. In my experience as a teacher it became rather easy for me to pick out the children who had been mother-taught and those who had been servant-trained. Those children who had shared in the household life, and had acquired a set of simple skills, along with a feeling of responsibility, fitted so much more efficiently and happily into the school life. The years of foundation-laying in any sector of life are terribly important years and they belong almost wholly to the mother. She will be constantly adjusting her schedule to fit her child's age and capacity limitations, but it is a responsibility she must carry, as you must know a child in order to know his capacity and his limitations.

CHAPTER VI

THE NURTURE AND DEVELOPMENT OF MORAL QUALITIES

In another chapter of this book we have discussed the religious appeal as an inspiration to the development of good, or godlike, qualities in a child, but it seems worth while to discuss in detail some methods that may help to establish our children in a good moral character. Goodness grows and develops by habit and teaching following after inspiration, for children have to be taught how to give expression to their better impulses, how to use the forms of truth and courtesy, and how to establish for themselves a set of habits expressing order and goodness. We cannot, for instance, tell a child, simply in words, that he must be truthful and kind; we have to teach him how to find truth and tell him how to express the feeling of courtesy and kindness.

Children at the beginning of life are neither moral nor immoral, according to our usual understanding of these terms. They have what Sully calls "the raw material of morality," but they have no fixed habits of using this material. They do have certain racial and individual tendencies which the mother should be able to use in teaching and leading her children into those "paths of righteousness" which will insure their greatest usefulness and happiness. In a modern dictionary I find morality defined as "The practice of the virtues of life"; and it is in the practice of these virtues that the mother has to instruct and teach her child in order that his character may grow after a right and orderly fashion. There is nothing arbitrary or artificial about such teaching and it keeps right within the interests of the child's daily life.

Tanner says, in one of her studies of childhood: "Now it is unquestionably a difficult thing to know what we shall do in any given case—on the one hand we want our children to grow up good citizens, good members of the family, and seekers after righteousness. On the other hand we do not want them to be confined, fearful, distrustful of self; we want them to live a broad, free life, to feel the swing and delight of power, and to live with force and vigor. Between these two we stand puzzled." I must think, however, that the puzzle exists in our minds only where we have a wrong conception of God and of righteousness. I find in many magazine articles the expression of a sort of contemptible and insulting idea of the term righteousness. Righteousness is a good word, a powerful word, and certainly full of force and vigor. There should surely be no conflict of ideals or of methods in attaining true righteousness and constructive force and vigor; and as for fear and distrust, can there be found anywhere a better antidote for the destructive poison of fear and distrust than the positive, life-giving power of faith?

Again Tanner says of some parents and their efforts at moral training, "The happiness of the child is of very little account if only he be led into 'the paths of righteousness.'" If I understand "the paths of righteousness," they lead into the practice of our highest and best impulses, and I think no one would deny that these practices contribute greatly to our happiness. A child whose infancy has been fully surrounded with love and faith and truth and courtesy has little occasion for unhappiness. I would not claim that during these teachable years of infancy we could entirely overcome all of the wrong tendencies of life, but we can make the development and progress of the right tendencies of life so strong and triumphant that they make the right progress and growth of the child more certain, and fraught with less danger and suffering. We know that we do have good and evil in the world; and all of our most elemental powers have double potentialities of development, so most of our training in morality will be in nurturing good and in helping the child to select right ways of self-expression. Already I have discussed the strong appeal of a personal relationship to God in a child's life and growth. I do not believe there can be attained a normal spiritual growth or the highest approximation of goodness without this creative and vital contact of the life with God, but even where this vital contact is manifest in the inner life of the child there will remain to the parents the important task of helping the child into good habits of thought and conduct. These good habits are necessary for the child's comfort and happiness as he grows and develops, and they are also necessary for the free expression of the inward spiritual urge which is a part of our divine inheritance. The body and mind are instruments of spiritual expression and they have to be taught and trained in order that God may speak through them to the world in which we live. We recognize that the emotional urge to goodness and godlikeness is elemental in us all, since if that were not true there would exist no idea of God in the world to-day or at any other time, but the emotions and impulses of life are subject to nurture and training as truly as the brain and the body. As mothers we should know something about how to handle intelligently the material with which we work. We should be able to recognize unfavorable tendencies in our children and then know something about how to condition these and help the child overcome them. Also we should be able to recognize good tendencies and know how to nurture and strengthen these. In order to do this service for our children we have to have some knowledge of the human mind in the making as well as of the Christian's urge for the approximation of our highest and best in this life.

There seem to exist varied understandings of the idea of moral qualities, but perhaps the best technical definition of the idea of moral qualities would be "those qualities which make it easy and pleasant for us to live together in this world." Some students of the subject define the idea of immoral as antisocial tendencies, or those qualities which make us hard to live with, those tendencies which if carried to their extremity of development would land us in prison or on the gallows.

All this material of character is peculiarly unfixed and unformed at the beginning of life; and mothers should set themselves intelligently to work to help their children grow good characters. In the discussion that follows several well-recognized good qualities will be discussed as to methods and results which we may use and expect.

TRUTHFULNESS: Christ placed such an emphasis on sincerity of character that of all his beloved and humanly faulty disciples, Judas, the insincere, was the only one who could hold no permanent place in his kingdom. This was not the choice of Christ, but the choice of Judas; he placed himself beyond security. And as Christ evaluated Judas we seem to measure our friends everywhere. We set no high value on the friendship of any one whom we do not trust; and it does seem unforgivable for any of us ever to suffer a child to grow up into insincerity. At the dawn of life children are naturally frank and free in all their self-expressions. They have no reason for being anything else; but various small weaknesses may lead a child into sheltering his shyness behind insincerity. It is these tendencies we must watch and guard through infancy. The simple sincerity of childhood is the natural background for the habit of telling the truth, and this attitude of sincerity needs to be encouraged. Actual truth-telling has more to do with an accurate report of events, and in attaining this ability to tell the truth the child needs a good deal of teaching and leading.

Sully says he has undoubtedly discovered in many children the roots of an instinctive love of order; and I feel an equal certainty that I have found in many children an instinctive love of truth, so often have I seen it that I believe it belongs in some measure to us all. There is really no great distinction between order and truth, for untruth is a sort of disorder, a misrepresentation of an ideal which seems somehow to be a part of our divine inheritance. Browning says:

> "Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe:
> There is an inmost center in us all
> Where truth abides in fullness; and around,
> Wall upon wall, the gross flesh hems it in,
> This perfect, clear perception which is truth;
> A baffling and perverting carnal mesh
> Blinds it and makes all error; and to know
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape
> Than in effecting entry for a light
> Supposed to be without!"

Feeling that we have this inborn tendency toward truthfulness in our children, we see that most of our teaching will be with the idea of keeping our children sincere and truthful rather than imposing a new ideal on them. The problem of the purposeful lie does not belong to infancy, but it is necessary to study it in infancy in order to avoid its occurrence in later childhood, for if a child becomes a liar I must believe that he only does so through mismanagement. The child is frank and free to begin with; and our task should be to give him no cause for fear or self-repression in expressing his feelings, and then help him to find the truth in regard to the facts of the outside world. If we do this wisely, there will probably be little temptation to our children to become liars later in their childhood. To establish growth there has to be a clear vision and a nice adjustment of the forces with which we work, and if we have worked well with the child for four or five years we should have some good results.

A difficulty we must help the child overcome at the beginning of his life is that he cannot observe and report details very accurately; and yet if we allow him to go on reporting things inaccurately he may get a habit of such careless observation that he drifts into a habit of untruthfulness with no ill intention, and only because he has never been taught to be accurate. Even a child as young as two years old is subject to a conscious teaching in the matter of accurate observation and correct reporting. He may be taught to look at a thing and describe it with fair accuracy. If he is shown an apple we may teach him it is round, it is red, it is hard, it smells good, it is good to eat; then let him tell us about it. If we show him a flower, let us say a white rose, we may teach him that it is white, its leaves are green, it is a rose, it smells sweet; then let him describe it to us. This is very simple teaching, but correct in method and purpose; and it is by such simple means that we help a child into a habit of correct and accurate observation and reporting, a habit which not only increases one's respect for the truth but makes it much easier for one to really tell the truth. There are a great many grown people who observe things so carelessly and report their experiences and observations so inaccurately that it really amounts to a habit of untruthfulness in them; and, in many instances, has all the harmful effects of intentional lying. It is very important to our children that we help them to see correctly and report accurately. In our family, all boys, we had the game of Little Brother

Bright Eyes, and whoever played Little Brother Bright Eyes must do his very best to see things straight and then tell about them. As the children grew older, six or seven years, a part of the game was for the others to try to catch Little Brother Bright Eyes in an error of sight or reporting, but earlier than that children have little use for competition in their simple games. Children really need help in learning to see correctly and report accurately, but they should not be asked to observe details which are too intricate for them. The facts they observe should be very simple details and kept within the world of objects which interest them.

Another difficulty children must overcome in establishing the habit of truthfulness is that they have little or no memory to begin with. A young mother questioned her three-year-old child about something which he seemed unable to recall accurately. "Now try to remember what you did," the mother demanded.

The baby looked at her with puzzled eyes and asked, "How *do* you remember? What do you remember with?" We often fail to take into account that a child's memory is very brief and inaccurate, and at first he needs training in remembering quite as much as he does in observing. In the observation training we are teaching the child to describe an object while he is still looking at it, while in the memory training we are helping him to recall the object or the fact after it has passed out of his immediate field of observation. For this teaching we used to walk about the place, look at things, come in the house and then try to remember what we had seen. Sometimes in order to make the task simpler we would look only for certain objects, as for instance we would look for flowers one day, trees another day, and maybe birds another day. We would at first observe them and talk about them freely as we went along so as to help fix the impressions in our minds. Then when we came in and tried to recall what we had seen it was only a simple memory project. Later, as the children developed, we would make the project more difficult, as each child going on an individual observation tour and telling what he saw. The child cannot do that alone at first though, because he needs some help in attaining accuracy in observation as well as memory. There may exist in the child sincerity of intention without accuracy of fact, and the mother has to help the child coördinate the two.

Another weakness in a child's equipment for complete truth-telling is that the lines between the fact and fancy are not yet clearly marked in his unstable mind. The lines of fact and fancy cross and recross until the child can hardly tell which picture grew out of fact and which out of fancy. A child has, because of this fluid quality of his mind, a very great power for entering into other characters than himself. He can become at will an older person, another child, an animal, or even a stick, or a stone; and as soon as he enters into another character he loses his little unstable personality and really becomes some one else. His ability to do this is the cause of many fanciful tales which he tells. It is not entirely imagination; it is partly instability of thought.

One of my children frequently referred to the time when, as he was fond of saying, "I was a grown man." When he drove in the country behind a horse he would come home and tell of his various experiences, "When I was a horse." We had a good negro woman to help in the house and the child often related his feelings and experiences, "When I was a negro."

This faculty of becoming other people and things extends also into the world of stories. Many children, as soon as they hear a story, become heroes of the story. They rarely ever choose to impersonate the weak or unkind characters involved in a story, which fact is in itself a commentary on instinctive morality. This faculty which children have for dramatizing themselves in stories offers a great field for teaching and inspiration; and it also explains the quick sympathies and violent emotional urges which stories so often awaken in children.

Olga, aged four, came over to see me one morning with a great story to tell me. Her father was, I knew, away from home and Olga told me her mother had just received a letter from the father telling of a terrible experience he had had while driving two horses in the country. She said that two large wolves had jumped on the horses and killed one of the horses while her father had a terrible fight to kill the wolves. I knew that her father drove a car, but I was fascinated by the story and the pitiful sympathy with which the child told it; so I went over to find out the facts. The mother had indeed just received a letter from the father, but the whole episode of the wolves was a story the mother had read to the children soon after reading them the letter. The connection in the child's mind was easy to see, but it was hard to convince the mother that a child as intelligent as Olga had not deliberately told an untruth about the matter. The mother's task of helping her child to distinguish between fact and fancy, between real experiences and the vicarious experiences felt through the characters in a story, is a difficult and very delicate task. She does not want to deaden the child's ability to sympathize and imagine, but she does want to help him to distinguish between reality and imagination, and she has to be both constant and sympathetic in her efforts to help the child.

One of my children, about four years old, told me that he had seen three bears down in the corner of the yard. He said he had talked with them and they had talked with him and then they walked off into the woods to find their house. I understood, because a visitor in the home had lately told him, in great detail, the story of the three bears; but I took time to go with him to look for the bears and the house, and as we explored the yard and the vicinity I suggested that the bears might not have been real bears but only make-believe bears out of the story. So vivid had been his mental picture of it all though that he seemed actually surprised not to find the bears in the woods just back of the house. Finally he thought it through and said, "I saw three play-bears and they said play-words, but they looked sure-enough and they sounded sure-enough." I think he was telling the truth because the picture was just that real to his fancy. The mother does not want to destroy this quick, creative power of imagination; so she has to be very tactful and patient in helping her child to distinguish for himself between fact and fancy.

Actual motives for untruthfulness should not exist in the life of a child six years old or under, but unfortunately they sometimes do exist. Even a very young child will tell an untruth if he fears punishment or disapproval. Martin, aged three and a half, was playing at his mother's dressing table when he knocked off and broke a treasured trinket. The mother heard the crash and came to investigate. Martin shrank from an unpleasantness as from a physical blow; so when she asked him who broke the treasure, his sharp eyes measured the distance between the table and the window and he asked, "Do you think the curtain could blow over there and knock it down?" The mother answered gravely that she did not think so. "Then," he said naïvely, "I broke it." "I am glad you told me the truth," she said kindly and managed to smile. "But I almost didn't tell you the truth," he answered tremulously. "And," said the mother, "I resolved just there that this shrinking child should have as little temptation as possible to be untruthful to me. We had an understanding between us that so long as he told the truth we would be good friends, no matter what other sort of wrongdoing stood between us. We have kept the tryst together in that respect, with the result that there has grown up between us the closest understanding and the most uncurtained sincerity that I have ever enjoyed with any other human being."

Some children will misrepresent things in order to win approval; and in this case I see no remedy better than to be generous in giving the little heart-hungry creatures the praise they crave. It should not be indiscriminate praise, but the wise mother can find tasks within the reach of the child, allow him to do them regularly, teach him to do them well, and then be very generous in the expression of praise and appreciation.

Some children grow into a little habit of telling what is not true just in order to tease or to create a sensation, but I believe they do this when older people have set the example by teasing them after this fashion. It is never wise nor right to tease a child in this way nor to allow such a fault to grow in a child.

Thomas, aged four, came into my yard and pulled a lot of my flowers up by the roots. His mother sent him over to tell me that he was sorry and ask me to forgive him. When he got home and she questioned him he said with great gusto, "I didn't have to tell her I was sorry. I fooled her good. I told her I didn't do it."

His mother suggested that perhaps he had not fooled me after all, and that I really knew that he was telling an untruth. He seemed shocked and began to cry, as he didn't want me to think that he would tell a lie; so rather than have me go on thinking he would tell a lie, he came back, told me the truth, and asked my forgiveness. I thanked him for telling me the truth and also suggested that the next time he wanted some flowers I would cut them for him, so he need not pull them up and spoil the bushes. I thought his mother used a good teaching method. I wonder if grown people would tell all of the falsehoods they do if they realize how often people were not really believing them after all.

A timid shrinking from unpleasantness is perhaps the greatest temptation to untruthfulness which comes into the lives of very young children; and it is well within our power to remove that temptation and to lead our children into firm habits of truth-telling. Our own lives as well as the lives of our children will be enriched by this relation of frankness and friendliness.

Courage: Most of us are throughout life troubled and weakened by various forms of fear; and in trying later in life to overcome some of our foolish and very useless fears we waste a good deal of precious spiritual energy which is very much needed for the accomplishment of higher purposes than the overcoming of little personal fears. For a great many people their deepest-rooted fears are hold-overs from childhood and infancy and should never have existed at all. A little child, coming into a new world with so many adjustments to make and so many new and strange things with which to become acquainted, needs to be guarded with especial care against the depressing and paralyzing influence of fear. Of course intelligent parents would not deliberately implant a foolish fear in a child's heart, but I am afraid many of them do this very thing in their overanxiety to make the child cautious. They really wish to save the child from accident or disaster, but I doubt if there is a disaster greater than for the child to begin his life bound down by the destructive poison of fear. Paul speaks of people who, all of their lives, are "in bondage through fear of death"; and how often we have seen and pitied just such people.

Of course we do have to teach our children some necessary forms of caution, but the teaching should be presented to them as a sensible means of taking care of themselves rather than a means of escape from a threatening danger. We want to give them as nearly as we can a perfect balance between an intelligent caution and forethought, and the perfect freedom of faith, that perfect faith in God's love and care, which "casteth out fear." In order to do this we have to study something about the fear-life of a child. At first a child seems to have a sort of fear of loud noises, strong light, careless handling, or anything which gives the child a nerve shock or a feeling of insecurity. We can, if we try, save the child from almost all of these unpleasant reactions. Some children react unpleasantly to the exposure of the body surface to the air; and a child of this nervous reaction needs special care. He should be covered with a light blanket for his first sun baths, and wrapped in a towel for his first tub baths. Also when going downstairs or up and down in elevators with such a child he should be clasped close to the mother's body and held as firmly as possible to give him a feeling of security. Everything possible should be done by the mother to help her child establish his nervous poise, which is, after all, the beginning and root of courage.

Babies should never be "boo-ed" at nor made to jump at loud noises, or shrink from the queer grimaces which some older people seem to think a becoming way of amusing and interesting a helpless child. Our children, with all their little nervous fears and shrinkings, demand only our greatest respect and tenderness; and should, from the very day they enter our homes, receive from us the most considerate, courteous, and gentle treatment we know how to give them. They should be made to feel that this is a beautiful and friendly world to which they have come; and if this fine spiritual attitude is rooted in them early it is easy for them to achieve that ease of faith which is their first worship, their first intelligent response toward God, and the very heart of all spiritual growth. A form of fear shown by some children is a shrinking from contact with an animal. They seem to fear to touch a cow, a horse, or a dog, but I believe such a child can be stimulated through his curiosity and his sympathetic tendencies to overcome this fear of animals himself. I once devoted a few minutes every day for several months to promoting a friendship between one of my children and a very friendly collie dog. I succeeded and the child learned to walk by holding fast to the shaggy coat of the collie. Still later the little boy won a prize of some repute on a simple story of an incident in the life of his dog friend. The friendship was a great enrichment to the child's life.

To encourage a child to overcome his fear of animals I have found it helpful to stroke or pet the animal in the child's presence, and at the same time often talk to the child about the friendliness of the animal. Then I have often allowed the child to provide food or water for the creature, thus setting up in his mind sympathetic points of contact between himself and the animal of whom he has been afraid. He understands hunger, thirst, comfort, and kindness in himself or in any creature. Of course care should be taken in the selection of animal pets for children; they should be healthy, clean, and of a friendly disposition; and even then too close indoor association is not to be encouraged. It is neither good for the child nor the pet.

Literature is rich in animal stories which may be read to children as an encouragement to them to sympathize with and understand the animal world, but care should be exercised in selecting the stories, that they keep within the realm of truth and within the world of the child's interest and understanding.

The fear of change is another form of fear common to many children. The change from one room to another or from one nurse to another may bring about a sort of nervous unhappiness in the child, and we should take time and use patience and tact in comforting him. When one of my babies was less than two years old we moved from one house to another; and during the first afternoon in the new home the baby would scream with fright every time he would lose sight of me. He had always been a remarkably good baby and the family seemed amazed and impatient at his behavior. I laid aside every other duty and tried to find out what his trouble was. At length he told me in trembling words that because we had "changed homes" he was afraid we might also "change mothers," and he proposed not to lose the one he had. He clung frantically to me as he talked and kept saying, "I am not going to lose my mother." A little talk followed in which I assured him that all of the homes in the world belonged to God and he could take care of us just as well in one house as another. Also I assured him that because he was mine I would have to go wherever he went. He was satisfied and one more stone was set up in that structure of faith which was being built to hold him serene and sure in a world of change and decay. There were many other graphic instances in which this child revealed his fears to me and thus helped me to help him in overcoming them. And as it is only through these sweet exchanges of confidence that a child can reveal his fears to his mother it is very necessary that we keep the avenues of free expression open between ourselves and our children.

When this same child was about two years old a beloved aunt, who made her home with us, went away on a visit and we took her to the station. The child had never seen a train at such close range, as the short trips he had made had been in automobiles. It was just after dark and the child saw the great iron monster, full of flame and smoke and making all sorts of loud noises, finally swallow up his aunt and go rumbling and shrieking off into the dark with her. He screamed with fright. We lived almost within sight of the tracks and every night after that when the child would be in bed and would hear this shrieking monster go by he would jump out of bed and run to me. "I was afraid it got you, mother," he would say, and then have to be soothed and comforted and sent back to bed. I saw that the fear was so deeply lodged that mere words did not seem to touch the roots of it. He had actually seen the fiery monster swallow up his beloved aunt and then go roaring away in the darkness and it was hard for him to believe that there was no danger connected with it. I saw that I had to do something about it, so I planned a short railway journey for the child's benefit. I talked to him for several days about the pleasant time we were going to have. We took the train early in the morning while he was fresh and rested. I talked about the interesting things around us while we were getting on the train and especially pointed out two children getting on just ahead of us. As soon as we were inside the train we made friends with the other children and there was no particular manifestation of fear when the train started. The child did look startled when the train whistled and he clung to me for a few minutes, but his absorbing interest in the other children overcame the fear. We came home at night when the train was brightly lighted, but again there were other children getting on and the child's interest was aroused so that he enjoyed the ride home. I talked to him a good deal about how nice it was to ride on the train and what a happy time we had enjoyed. After we reached home he looked thoughtful and finally said to me: "It is a good train; it's a little running house on wheels." Thus we got rid of a fright and I considered the time and effort well spent in doing it. We can root out most of the fears that distress children if we will try to understand them, for if we understand them we can usually find the remedy for them.

The fear of the dark seems to be at first part loneliness, though later it is partly caution rather than fear. It is only reasonable that children should shrink from walking about in the dark, for in the dark we are much more apt to stumble over things and fall than we are in the light. I think a child may be gradually accustomed to the dark. He can be taught to stand still in the dark and get his bearings. I often led mine into a dark room and helped them get their bearings by asking them in which direction we would find the bed and how to locate the different doors. In this way the child gets the feeling of the dark and learns to find his way about safely without a light.

Aside from the element of caution though, there is a very real fear of the dark which some children have and which we can help them to overcome. Some students of the subject say that a child who is afraid of the dark fears the frightful images with which his mind peoples the dark; and that he will not have these fears unless he has been previously frightened by some one who has had the care of the child. I did not find this to be true with my children. No one had frightened them and they did not see strange shapes in the dark. Each one of them in turn confessed to me that what they did not like about the dark was that it was "empty." This was their own choice of a word; and I gathered from them that they disliked the dark because it hid from them all the familiar objects which they knew and loved. One of my children told me that he did not like the dark because "the dark swallows all the pretty things." With this for a cue I would sit in the dark with him and discuss the pretty things in the room, then turn the light on so that he could see that they were still there—then we would "play dark" again and talk about the familiar objects in the room. In this way the child soon grew accustomed to the dark room and seemed to have no further fear or dread of the dark. One night as he peered out the window of his lighted room into the vast outer darkness he told me that he liked the "little dark" all right, but he didn't like the "big dark." I found that by the "little dark" he meant the darkness inside the house and by "the big dark" he meant the great dark out of doors. So my next task was to people the "big dark" happily for him. I would talk to him about all the birds asleep in the "big dark" up in their nests in the trees, about the flowers in their garden beds asleep, and about the birds and squirrels and little wood people all asleep outside in the dark until he would become interested and show that he felt the social friendliness of a sleeping world all covered with a lovely blanket of darkness so the light would not hurt their eyes. One of my children confused the ideas of darkness and blindness. He always, when we were driving, would speak of a dark street as a "blind street"; and he at one time expressed surprise that a negro could see as well as a white person. The darkness does, undoubtedly, produce a profound effect on most of us; and the child is fortunate whose parents will take the time while he is small to help him get acquainted with the dark, and learn to find himself and to walk about in the dark. Many people will say that they remember from the haze of childhood's memory more distinct occasions of fear than of any other emotion; and certainly fear does seem to strike deep into our feelings. Technically speaking the conquest of a fear through the stimulation of interest and pleasure is spoken of as "conditioning" a fear, and it seems a good word.

To actually frighten a child or threaten him with some frightful "bogie" which may come and get him is an unforgivable crime, but there still seem to be people who will do this very thing. They thus threaten a child with something that will come and get him if he is not quiet and good. Being quiet is not always being good; and a wrong impression working in the mind of a quiet and frightened child is a disaster which is working evil to the child. Threatening a child with punishment is almost, if not quite, as great an injury to the child. If we threaten and do not perform, the child loses faith in us, and if we carry out the threat the child usually fails to make the full connection between the act and the punishment it called forth, so about all that is accomplished is that the child learns to hide his feelings from us, feeling that we are strange creatures who live in a different world from his world and having no intelligent contacts with his life. I do not think children often harbor resentment against their parents; it is more sorrow than anger in the child, but it often grows in the child to a feeling of fear and distrust which might be worse for him than resentment.

Recently in our section of the country a child of five was playing with a gun, which he found, and shot himself in the abdomen. The bullet made a clean wound and he said afterwards that it frightened him more than it hurt him. He concealed the wound from his parents for three days. and then the pain became so bad that he had to tell. A doctor was called, but he said it was too late to save the child, who died the next day. He told the doctor that he had not said anything to his parents about it because he was afraid of "getting a whipping."

There certainly should be no fear injected into the child's idea of God. The stimulating effect a child should get from his feeling about God is of the love and trust that overcome fear.

One of my children came home from Sunday school one Sunday and announced to me, "I don't want to go to Sunday school any more. I don't like Miss Annie's God—he's not good to children." I realized that my child was facing a spiritual crisis in his life, as vital to him as any hour of stress or temptation in your life or mine. I invited Miss Annie into the home and discussed the idea with her, and between us we corrected for the child his fearful misunderstanding about God.

One year, at Christmas, I bought an expensive book of Bible stories for my children. The book was written by a distinguished author, who really writes delightfully for grown people and I looked forward to our enjoyment of the book together. The first evening I opened the book and began reading in a story in which the wrath of God was made to play a bitter and avenging part. One of my children reached over and very gently closed the book. "Let's don't ever read it any more, mother," he said; "it is not about *our* God, and I like *our* God so much better." We never did read the book any more. It was a mistake so far as our spiritual development was concerned. We should never inject actual fear into a child's life, but be always seeking to establish him in faith and love and the poise they bring to character. Caution is not fear and we should be able to make that distinction in our teaching and training.

KINDNESS: The Germans have a folk saying that all of child culture might be put into two words, "honesty" and "kindness"; and certainly truth is so valuable and kindness so lovely in character that there can be no fine spiritual growth without either of these traits. There seems to be a widespread belief that children are naturally selfish and cruel; but that cannot be wholly true, for if it were true then we would never, through these ages, have developed any system of ethics which lauds kindness and unselfishness and deprecates cruelty and selfishness. The impulse toward kindness is a part of our heritage, but it needs nurture. At first a child is not fully aware of himself or of his relation to others, and he may be cruel to a pet and have no idea that he is really hurting the "kitty" or "puppy" that he is mauling about. The cat is no more alive to his mind than the rubber ball he bounces on the floor or against the wall. He has to be taught that the creature suffers the same sort of pain he suffers on being hurt.

For my own efforts at training into kindness and gentleness I used the thought of God's goodness and loving-kindness as the inspirational thought to awaken in the child the desire to be kind. Also I watched my children and never allowed an act of cruelty or unkindness to pass without using it as a teaching occasion to help the child to understand about kindness and cruelty. If the child pulled the cat's tail and the cat scratched him in return, I had all the teaching material I needed. The child had hurt the cat and the poor cat did not know any other way to show that he had been hurt except to hurt in return. A cat does not know as much as a child; so we should be very kind to a cat. I always felt sure that the lesson had gone across to the child before I left it.

An example of kindness and gentleness is of course the very best form of teaching; and we can never tell how early the child will receive such an impression.

When one of my babies was six months old a friend called to see me because she wanted to talk with me about a sorrow in her own life. I had the baby in my arms when she came in and I kept him, not knowing of course that she was going to tell me of her sorrow. I was holding the child up against my shoulder and on the side next to where the friend sat. As she talked, she wept and her voice trembled with emotion. I had not thought of any possible effect on a six-months-old baby, though he was well developed and could handle himself well, sitting alone quite easily. As she talked and cried the baby leaned toward her and stroked her cheek with his hand. She was startled and so was I. I thought it might have been accidental, but it was plainly not, because as soon as she began to talk again he repeated his caress. He had been soothed and comforted in his small troubles by the gentle stroke of love and so he gave it. Many times afterwards the child plainly manifested a distinct awareness of suffering in others and showed toward them a response of sympathy and kindness.

These manifestations were plainly noted for months before the child tried to talk.

A child's training in kindness would have to begin of course by the example of kindness; he should never receive anything but kindness or hear or see anything but kindness from those who have him in charge. After that, though, the child has to be taught and encouraged to feel himself as a separate individual with power to show response toward other people, and power to give either pain or pleasure by his own acts. As illustrating the power of example, Bobby, aged five, had just had his hands spanked for some offense and the punishment was none too gently administered. He went crying into the nursery and his entrance was soon followed by a sharp sound of "spat-spat-spat," and then a loud outcry from baby Jean, aged two. His hands had been spanked and he was passing on the discourtesy. He was not an intelligent and responsible sinner; he was experimenting with methods, but he got a second spanking, worse than the first. He looked up through his tears, and, pointing to baby Jean, said: "Now it's her time." The mother told me that she learned a lesson in nursery courtesy that morning, and that is, you must show courtesy if you expect to receive it and have your child show it to others. The attitude of friendly response to a kind world is the natural background of courtesy and kindness, but even after you have secured this response from the child he will have to be trained in the forms of courtesy which fit into his friendly feelings. Without the friendly response the forms have little meaning, but without the forms the friendly feeling is hampered in its expression, so we teach a child to express appreciation by saying "Thank you." He will not know to do it unless he is taught to do it. He can be taught to be gracious in granting a request, in receiving a favor, in accepting things at the table, and in meeting strangers, or showing favors to his little friends and companions. Those common forms of politeness which make all our lives so much smoother and happier should be taught to a child as instruments for self-expression.

UNSELFISHNESS: Unselfishness is perhaps only an extension of courtesy and yet it seems to involve a deeper element of self-denial. In order to nurture the quality of unselfishness in a child he must first be made aware of himself and his own rights and privileges. If this is not done for him, he does not know that he has power to hurt or please. If he doesn't know that certain things belong to him, he will not know how to share them with others; and in order to know about his rights he must be given some special ones. Every child should have a place of his own in which to play, to keep his treasures, and to feel at home while he is finding his place in a new world. It may be a whole room or only one corner of a room, but his rights in the place should be respected and he should be consulted about any changes to be made. I live in a large old house and I found it very satisfactory to have several different play-places about the house. I could not always be near to the nursery; so we had several play-places where certain treasures might be kept, where the child was responsible for some degree of order, and where he might exercise the spirit of graciousness and courtesy in sharing things. In one corner of the sewing room a place was fixed for the baby. He had here some particularly attractive wooden beads to string, and several boxes of large buttons for the same purpose. While I did my sewing he did his. If he wanted to share my work and my part of the room, I received him graciously. I kept some bright thread, some scraps of cloth, and some simple sewing cards to offer him when he came to visit me, which he very often did. I never repulsed him and told him to go on back to his corner and play with his own things. Nothing takes the flavor out of a child's play like the feeling that he is being put out of the way of more important projects. I always received him graciously and then I gave him occasions on which to receive me graciously. I would sometimes quit my work and visit him while he was absorbed in his play. I would say, "How do you do, J——, may I come in?" and I never failed to get a pleasant welcome. He had not learned how to play any other way. If he gave me the privilege of stringing his buttons or beads, I thanked him; and I always waited for him to thank me if I gave him needle and thread or allowed him to handle the things in my work basket. When I was through with his things I put them away neatly and told him I was grateful for a good time. As showing the keen observation of a child, he noticed that I kept special material for him to use when he visited me, so he wanted something special to keep just for me when I visited him. After that I gave him the box in which I kept the pieces for a quilt I was making. He did not bother them except when I came to see him. Children respond to friendliness and kindness; and this friendly response is the beginning of worship, the roots of the same emotion through which they grow to worship God.

Developing Courtesy: Our children are in a sense our guests. They are wholly dependent on us for the graciousness of their welcome into our homes and for the provision of that atmosphere of friendly courtesy which is so essential to their proper growth and development. Sharing graciously with them what the home provides, accepting their help with friendly appreciation, and waiting for them to give us the same expression of friendly response will lay the foundation for good manners. We will, though, have to teach them the forms of courtesy that are in common use. They need these to give them grace and ease in their contacts with other people; and they need them also in their most intimate relation with God, the Giver of all the good gifts of the world.

I have already suggested that in order to teach the child to be gracious certain rights and privileges must be accorded to him and kept inviolate for him. It is the only way in which he can become aware of himself and his own powers of response. The simple dramatization of stories and of life situations is also a good teaching project by which to give the child the forms of good manners. One mother of my acquaintance frequently plays a game with her small daughter, in which they exchange places. She plays at being a kind and helpful little daughter and the baby plays at being a good mother. The mother tells me that she gets many wonderful suggestions out of the game, and she feels that the social relations of the home have been greatly enriched by this method. From having her mother actively illustrate the behavior becoming for a child of three the little girl has acquired charming manners, charming because so friendly, responsive, and coöperative in spirit. Also, through trying to impersonate her mother the child has gained a deeper appreciation of motherhood. One day, after such a game, she said, "O mother, I love you so. You are so good to me, and you do so many hard 'mother-things' that I can't do." This awakened sense of appreciation between mother and child is the fabric of which courtesy and charm are to be woven.

In dramatizing a play-story as a project in teaching courtesy, the story must be very simple and full of action; also the detail of action must be fully described. It is not enough to say that the story-child was kind and polite; we must illustrate in what way he expressed his kindness and politeness, until these words, so common to us, grow to have some distinct meaning for the child. Where the training involves relations with other children these must be explained. If Big-brother, three years old, is being taught to show courtesy to Baby-sister, only one year old, it will not do him any good to say that the little play-boy in the story was "kind"; we must show him how he was kind. We may show him how the boy in the story played "tiptoe" games when he was in the room where Baby-sister was having her nap, or how he brought a glass of water so carefully that not a drop was spilled, or how he let Baby-sister go to sleep on his very own bed. He will get the appeal and learn to be kind. I think, however, that we must be very careful not to demand too much of one child in service to another; and certainly we should never make unfavorable comparisons regarding the behavior of different children in the same family, or hold up the conduct of one as an example to the other. These things do not tend to make happy relations between the children. J——, aged three, often had W——, aged one, held up to him as a model child. One day he found W—— playing in a pool of water on the floor, where he had pulled a pitcher from the table and spilled the water. He came with shining eyes to call his mother. "Come quick," he said, "and see what your *good* child is doing."

A child, who hungered for courtesy from her parents, said one day, "O mamma, please play that I am company and be polite to me."

Another such child had made herself a fine array of mud pies, and because she thought it was going to rain she brought them in and set them in a row on the back porch. Her father found them and told her to throw them out. She could not bring herself to so desecrate her treasures, so he threw them out himself and was rather cross about it. She came in to her mother and said: "I want me a house of my own, and I will never let my daddy come inside of it." The parents saw the point and made provision that the child should feel more rights in the home. Parents often speak of the home as if they had exclusive rights in it, saying to the child, "You can't do this—or that, in MY home." The children feel this—

they have no other home in the world except what we provide for them, and a child should feel a strong sense of possession in his home if he is to grow up happily there, or assume any friendly attitude or responsibility toward the home.

A child of six told me that his mother was dead. "O," I said, "I am so sorry." He looked at me with frank unembarrassed eyes and said simply: "It is better for her to *be* dead. I loved her, but she was so cross to me." The tragedy of it was, I knew the child was right. His mother loved her children, but she was a nervous, nagging mother, with no self-control in disciplining them. This child had a shrinking, sensitive spirit that withered under harshness as from a physical blow; and his mother had hurt him so deeply that he was sadly and tragically reconciled to her death.

A discourteous habit many parents have is to call disagreeable attention to a child's faults and defects before company, as if the child had no feelings or sensibilities at all. If this is kept up, it will be hard for him to develop courtesy. It strikes the wrong note for a responsive friendliness on the child's part. A noted preacher told me that, as a child, he never came into his mother's presence without a sort of prayer that she would not scold him or be cross to him. "Afterwards," he said, "I learned to admire and honor my mother very much, but I could never quite overcome my shrinking from her criticism or give her my close confidence."

Another habit some parents have is bad for a child's training in courtesy; it is the foolish rigmarole often gone through with is spanking the floor where the baby fell and hurt himself, or punishing the chair over which he stumbled. It teaches him to be resentful and also to hunt an alibi for his own faults and failures. If a child falls, it should help him to be more careful and more independent.

Mealtime courtesy demands a little special attention also, as it is very hard for little children to sit quietly through a formal meal. Everything for the meal should be prepared before sitting down to the table so that the child will not have to wait too long to appease his hunger. It is hardly fair to have him eat with the grown-ups until he has learned to feed himself efficiently, and then when he is brought to the table things should be made as easy and happy as possible for him. The food provided for the child should be put on his tray and cut up before he comes, thus doing away with that impatient clamor of hunger which some children show while their food is being cut up. The parents are also entitled to a little peace and enjoyment in their own meal, and should be able to arrange to have it. The child should not be given "a taste of this and a taste of that" when the food is unsuitable for him. When this habit is begun, neither the child nor the parents will see any peace unless the child is given what he sees and wants. If he is never given these tastes of unsuitable food, he will contentedly eat what is provided especially for him until he is able to really share the family meal. I have repeatedly tried this plan out and know it is true.

The child should be taught to share in the little ceremony of saying grace and should understand that when he bows his head he is saying "Thank you" to God for providing us with good food. Then while the child is at the table we should expect him to be cheerful and happy. The blessing asked at the table may need a good deal of explaining to a child before it becomes real to him, but this should be accomplished. Incidentally the project of teaching the child to feel and express gratitude may serve to put new life and enjoyment into a form that may have lost its vitality for the parents. If a child makes a remark at the table, his talk should be listened to, his question answered, and his mind satisfied as completely and courteously as possible. Then he may be taught to sit quietly while his parents talk. However, table talk should never include wordy and violent discussions; it should be rather bright and pleasant; and we should not be unreasonable in the consideration we demand of a child.

I visited in the home of a distinguished citizen who took his own importance very seriously; and I believe he had the worst habit of nagging his children at the table, stirring them up to be naughty, and then correcting them publicly, of any man I have ever seen. A meal in that house was anything but pleasant. I do not think a mother should permit such an injustice to her children; as it seems to me she could provide for the children to have their meals happily and pleasantly to themselves until they had acquired more poise for the trial of a formal meal.

To develop courtesy in our children we must surround them with courtesy, awaken in them a friendly response toward God and the world, and then instruct them in the forms of courtesy by which they may express their friendly feelings.

HELPFULNESS: Helpfulness is, after all, only a form of courtesy, but some special training in helpfulness is needed; and I know of no better school where helpfulness may be taught than in the round of duties which a home presents. Among the child's earliest expressions of desire is the wish to share in the task he sees being performed before him. With him this is partly curiosity, and urge to discover and handle new things; but it can be so easily trained into simple skills and the joy of service that it is a shame we should ever drive our children from us by telling them we are too busy to be bothered with their stumbling efforts to help us. If we persistently tell the children to "run away and play" while they are too small to be of much service in the work of the home, they will certainly continue to "run away and play" when they get older and we think they should offer to help us with the household tasks. The missing of their home service is not the vital point though; the main point to the child is that loving and helpful service is a necessary part of his spiritual growth and development and we impoverish his life if we deprive him of this part of his early education. Simple household tasks, as suggested in the chapter on work and play, may be easily provided to fit the child's educational needs, and for his sake they should be provided. It is unkind to let a child grow up helpless, and accustomed to receive service without giving anything in return. Simple opportunities to be helpful can be provided for the child, and then he can by means of appreciation and suggestion be stimulated to think of bits of service himself. The mother should give him opportunities to be useful to her, to the other members of the family, to guests, and to his little companions. This is all to the spiritual enrichment of the child's life and his developing nature.

SELF-CONTROL: For training in self-control the first teaching is of course a good example. If the child is accustomed to seeing well-poised, well-controlled behavior in his parents, he will feel that anything else is an offense to his ideals and his feeling of the rightness of things. Sully says that he has noticed in very small children a show of repentance for having indulged in tantrums, the child seeming to feel regret that he had so offended his own normal, orderly self. I have observed the same manifestation in children where no outside correction had been offered. Probably the child's inner sense has already been nurtured by a good example and a general impression that order is lovely and desirable. There is, though, some personal attention which must be given to a child in helping him to establish an orderly self-control in himself. He should be well managed in the routine of his living, never uselessly antagonized, thwarted, or driven into a rage. There are very few real necessities for thwarting a child's simple impulses or throwing him into a rage. There are better ways of managing him, by diverting his attention, by taking the needed moment to win his coöperation, by being gentle ourselves as well as firm, and by establishing in the child's mind the impression that his mother is a kind and helpful person who understands him and considers his wishes, and one whom he would wish to please. If, however, a child does give way to rage and indulge in a tantrum, he may often be soothed by picking him up and holding the little trembling body clasped close and firm against you. If this does not serve, it might be best to let him have his tantrum all to himself, with no one looking on.

A friend left her one-year-old child with me for six weeks; she told me that he had violent fits of temper, and he did. I tried to keep him interested and busy and never uselessly antagonize him, but in spite of all he had an occasional tantrum because he had the tantrum habit. When he did have one he always sat down on the floor to brace himself and enjoy his rage. He was just learning to walk and would not have dared indulge in such violence with no more support than his own wobbly legs. When he sat down and began his tantrum of rage I walked out and left him to himself. I stood where I could see him through a crack in the door, but I made no effort whatever to quiet him, and he realized fully that he was creating no sensation in the household. He looked around the room in great surprise to find no one trying to quiet him; he cried half-heartedly for a while, and then, seeing no results, he quieted down and got up to find himself some other interest. Children sometimes put on these displays of rage as a sort of show, because the parents seem to take so much interest in them. The six weeks spent with me cured this child of the tantrum habit so far as our house was concerned.

Training for School Life: Of course all life should be its own day of enjoyment, and yet we do have to help fit our children always for the next steps of development we know they must take. If by the time our children are five or six years old they have become responsive, friendly, truthful, kind, coöperative, and self-controlled, they have all the elements of righteousness already established in them. Then if they have good health habits and a feeling of gratitude and obligation toward God, they are well on their way toward the development of a true Christian character. For school life though they will need some special training in group activity; so that the sudden transition from home to school will not be so difficult and confusing to them. My children were by this time functioning very happily in Sunday school and I considered that a fine project in group functioning. To supplement this in my home I took several of the neighbor children in for an hour or two each day of games and singing. Two of mine had kindergarten training, and at about the age of four I began definitely to enlarge their social lives and provide new and happy contacts with other children so as to help fit them into the new sphere of living which I knew they were rapidly approaching.

Also among the books that I provided for my children I included some of the simple little primers such as children use when they start to school. It is a great joy and help to a child when he starts to school to find that there are connecting links between his home life and his school life. I used simple devices, sticks, stones, and counting frames, to allow the children to learn to count when they wanted to count. I know some teachers object to having a child learn the alphabet before he starts to school, but I approve of it. As soon as an alert child begins to look at books or alphabet blocks he wants to know what this letter says and what that letter says, and I believe that when he wants to know is the time to tell him. My children never formally learned the alphabet, as being able to say it in order, but when they started to school they knew the letters and the sounds, and in the matter of reading they always made remarkable progress at school. As an example of their method of learning the alphabet—we called T a tea table and learned that there were two of them: a big one, T, that was even and nice and a little one, t, that had a crooked post. Then we learned that T always has the same sound, only that sometimes, as when it is silent, it merely sits there and says nothing. Other letters we learned where and when we were interested in them. I never formally taught my children to read; they learned by a sort of "open door" method where and when they wanted to learn. I mean that when they opened their minds to me by asking questions about letters and words I answered them as intelligently as I could. One of mine, a child full of restless activity, was very much happier and at ease with the world after he learned to read. I do not believe a child should be overstimulated, but there is no magic line dividing the child at home from the child at school and I believe a child should be allowed to learn what he is interested in learning. A child has to be a good reader in order to learn anything out of a book; so reading is really his most important early school project. Mine are all rapid readers and have taken very high rank in all silent reading tests that have been given them in their later school life. They have made rapid progress in school although they have entered into and taken part in the athletics and other school activities. No matter if a child is too young to go to school, if he wants to learn about letters and words the time for him to learn is while he is interested. I found mine learned to read music the same way. They began by saying, "What does this note say?" or "What does that note say?" and soon they could read the notation of simple lines of music. This also was a great help to them when they started to school. It was not only that it saved them confusion and useless worry, but it helped them to advance, to take their places with other children and function in school life happily for themselves. Artificial memory work, or simply learning things by rote, has no place in the child's pre-school training; but the child will memorize a good deal from association; so the mother should be very careful in presenting to him material suited to remain in his mind. A child should not be asked to "show off" his learning. The praise and appreciation of parents and friends is legitimately stimulating, but it should never be allowed to assume the importance of a motive for the child's learning. He should learn about what he is interested in and learn for the pure joy of learning and discovering. To please an older person by his development is not a suitable motive to dominate a child's work. A child should learn and do in order to satisfy an inner urge which God has implanted in him, and then he may be helped to use his knowledge as an instrument of helpfulness in his daily living. My children learned to apply their ability to count, by being allowed to count the apples for dinner, the oranges to hang on the Christmas tree, or the pieces of kindling required to fill the basket. A child likes to feel that his skills and accomplishments are a help in the home or a pleasure to friends and companions.

Before a child starts to school he should be accustomed to an orderly day, a more or less fixed régime of living; so that the regular hours of school life will not tire him too much. In a country like ours, where every child may reasonably expect to enter school, the parents should prepare the child for the step into his new life. He should have the habit of arising somewhere near the same hour each day, of attending to his own toilet habits at a regular hour, and of following some simple scheme of work and play to make up an orderly day. He should have good health habits, eating, sleeping, and excretion; he should have a well-established basis for morality, being kind, obedient or coöperative, and truthful; he should have some sense of order, some practice in group coördination, know how to handle a book, and how to skip and sing and play games. If in addition to this he has a comforting consciousness of God's love and care, he is well fitted to enter school and his school life should be a joy to him. Not all children attain these accomplishments by the same methods, but we can, if we know what we want to accomplish, fit the method to the child.

As practical agencies of help in special pre-school-age training we may count on the Nursery and Home Departments of the Church School, the Pre-School-Age division of the Parent-Teacher Associations, and the County, State, and National organizations of Child Welfare.

Valuable pamphlets and bulletins can always be obtained from these sources; and where it is desired, special help may be obtained for individual cases. The subject has been by no means covered in this brief paragraph, but I hope enough has been said to stimulate the mother to go deeper into the subject and to realize the importance of using the long period of home training to help her child fit happily and successfully into the larger group he must enter when he leaves home to start to school.

CHAPTER VII

RELATING THE CHILD TO THE CHURCH

For a great many children the Church, through its Church school, offers the first socializing and educative influence that comes into the child's life outside of his home training. This service of the Church is very widespread and is within the reach of a large per cent of our infant population, though unfortunately not of all our rural population, to-day, since we have suffered the life of our rural churches to decline. It is a service which any one may claim whether he is able to pay anything to the support of the Church or not. The Church school teachers are volunteer teachers and give a great deal of their time and thought to the work, outside of the brief Sunday morning session on which they have the care and training of the little ones. The Church offers this service not primarily for its own upbuilding, although it must look to the work of the Church school for its own increase of membership and support. The service is given because the ultimate object of the Church is to serve humanity through its specialized field of religious training and spiritual culture. With the recent trend of all education to center more and more about those first years of a child's consciousness, the Church is newly awakened to her own important part in the business of child culture.

Co-operation of the Home: In order for the service of the Church to reach the child at all there must first be established a basis of coöperation between the Church and the home. The mother is the "key-woman" in the establishment of this contact. She has almost entire charge of the impressions her child will receive in his first years, and so her attitude toward the Church and her relation to the Church school become very important to the child who might be helped by the Church. Let us suppose that we go with him to his first session of the Nursery School or Cradle Roll Department of his Church. He has no idea in the world what it is all about; and what religious emotion he has experienced has come to him in answer to his mother's appeal to the concept of God she has helped him to build up in his own consciousness. He is very shy. He does not see how God could be everywhere. He does not know what we mean by calling the church God's house. He even wonders if he will see God in person. In any event the entering into a specially organized group is a new experience to him, and unless he has had some previous preparation for it he will miss much of what he might get through his first contacts. It is then the mother's privilege to make the first appeal to the child to awaken a friendly response toward the Church. Ideally the Church offers a place of worship and a field of service for every one within its reach from birth to death; and since we want the influence of the Church to be a permanent influence in the child's life, it is important that the foundation appeal should be correct; and that the early relation should be a happy one. The first emotional appeal the Church makes to the child should be one of love. He should come into a lovely room to find pleasant teachers, bright associations, and an atmosphere of reverence and tenderness.

This room should be to him a place where happy memories are made to be carried with him through the week and stimulate him to look forward to renewing the contact each week. This stimulation of love and memory must come, to a great degree, from the mother's influence. She can encourage his love, talk to him about the Church and the Church school; and coöperate with his first teachers in putting over to the child those early appeals of religion which are within the world of his understanding. She can take care of the little papers or cards he receives at the Church school and magnify their place and their influence in his life. Many mothers whom I know, and who have been particularly successful in bringing their children to maturity with a well-established love for the Church, have made for the children little books of the papers they receive. If the child is allowed to throw away or destroy the little paper he has received at Sunday school, he misses the whole point of what the Church has spent its money to present to him. The little silent teacher the Church has offered him is just thrown away; and, besides missing the lesson it had to give, the child has gained the impression that what he gets at Church is of no particular importance. When our children start to school we do not allow them to tear up and throw away their books, even when they are furnished free by the State. We know that the little books and lesson sheets they get from the school offer them ideas and bits of information on which to build their structure of education; and the same is true of the little lesson sheets or picture cards they get from the teachers at Sunday school. They are to be used and the mother and teacher should get together on the manner of using them to the greatest advantage in the life of the child. In this matter of the Church school literature the home undoubtedly owes to the Church a great debt which we are not meeting as we should. So many otherwise well-mannered children throw away their Sunday school papers, drop them on the seat, or misplace them as soon as they get home; and there is a grave mismanagement somewhere when they do that. The fault is not necessarily in the quality of the literature; as the child would not care particularly for his school books and lessons if nothing were required of him in response to them. The fault is undoubtedly in the degree of coöperation between the Church school and the home on this important point. The little papers offer the mother a lovely opportunity to deepen and enrich the impression the teacher has given to the child in the little while she has had him on Sunday morning. It may be even that the child is slow and easily confused by strangers and has missed the desired impression entirely; and here the mother's function is even more necessary if the child is to receive any worth-while or lasting value from his little Sunday morning visits to his Church school.

MOTHER-TRAINING: In order to fit herself especially for this work of supplementing the program of the Church school in the religious education of the child it seems to me every mother should have some intelligent training in the program of the Church regarding its religious education work. It is not enough that the mother shall know something of religion and something of psychology and education; she should know definitely what sort of program of religious education her own Church is trying to promote in the lives of her children. If she does not know this, she cannot coöperate intelligently with the teachers and workers in the Church school; and certainly none of us are blindly optimistic enough to think that the Church alone in its short, once-a-week session, can adequately provide for the religious education of our children without the friendly aid and coöperation of the mother in the home. If there is no training class in which the mother can take up the study of home and Church coöperation, there are always books on the subject which she can read; and it is her duty to do this if she is really in earnest about the importance of the religious education of the child. If the mother knows definitely what religious appeal the teacher is trying to make in the lives of her children for any given day or week, she can strengthen and deepen the appeal, help the child to clarify his own thinking about the points covered, and furnish opportunity for the child to fit the appeal to the working out of the simple problems of his everyday living. There can be no divorce of religion and life; and church life, home life, social life, and business life must all be one in that they are a united field for working out the projects of life in a religious way. The child should never get the idea that God is in any way confined in his Church, but regard the Church as a place for social worship and a place to learn about God so that we may live our whole lives as we believe God wants us to live them. The mother can help very much in this right relationship if she understands the program of religious education the Church is trying to give the child and coöperates in working it out in the child's living.

Regard for Sunday: Great changes have come over the attitude of the world, even the church-going world, toward Sunday; and we need to think seriously of the attitude toward Sunday which we wish our children to have. If we want the children to love Sunday, we have to begin early to make it a specially pleasant day for them. For my children I always provided some special treat for Sunday morning breakfast. Mine were very fond of hot chocolate, but for the regular week-day breakfast I thought it better for them to drink the milk, so on Sunday morning I gave them the hot chocolate as a treat. Also I tried to have some special fruit and a different kind of toast, anything wholesome that would make the day happier and brighter for them. Also I always did as much as I could to prepare the Sunday dinner on Saturday so that I could have more free time for the children and create for them a sense of leisure in the home. I provided always for a special hour in which the children should visit with their father, either talk with him or go for a walk with him. As he was a busy doctor this hour could not always come at the same stage of the day, but I made it as regular as I could. Also during the week, I laid aside special stories I thought they would like, and pictures we might cut out to make scrapbooks for other children. To give them a special part in this activity I had a box for these treasures which I called the Sunday Chest, and the children took it turn about on different Sundays looking in the Sunday Chest to see what sort of treat had been provided.

Children do not care for elaborate dinners, long drives, or social outings that include a great many people. For the spiritual needs of their Sunday outings I provided walks in the woods, quiet drives, or outdoor readings to which they might ask some of their little friends.

We included Sunday school in our Sunday program, and while the children were too young to attend Church services one of us or the maid would stay with the children so the other could attend church. A child in our family felt that he had been honorably promoted to be allowed to attend church with mother or daddy while the other parent and the little ones remained at home. Of course all days of the week should provide for the enrichment of the family life, but Sunday does offer a great opportunity for cultivating the spiritual contacts of the Church life and for deepening the child's sense of God's power in the world and his ownership of the world. The habit of cultivating the spiritual life on Sunday and of attending Church on Sunday are good habits. The disposition of the human creature is to become sordid where there is no open door for the spirit to look beyond the things of this world. Looking back over my own childhood, Sundays were pleasant days to me. My mother managed to create for the home on Sundays a strangely uplifting and inspirational atmosphere. She saw to it that the machinery of the home should run with unusual smoothness on Sundays and that bright and happy thoughts should dominate the Sunday talk. There was nothing dull about Sunday in my childhood home, and I know that the Sundays have not been dull or tiresome days to me in my own home. I hope they have not been to my children; and I must believe they have not been because they never teased to go away from home on Sundays or seemed to find their pleasure outside of the home. My children have always liked music and the Sunday afternoon music has always been a pleasure to all of us. It is a pleasure that began in infancy and of which we have never tired.

I have never insisted on Churchgoing and any of my children knew that if at any time they wanted to remain at home from a service they would be allowed to do so; but it was a permission seldom taken advantage of, because I tried from the beginning of their Church life to plan special services which the children themeslves could do for their Church. The thing you serve you love, and that holds with the Church life as truly as with any other phase of life. We had a flower bed where we raised flowers especially for the church decorations and a child feels a sense of pride and possession in his Sunday school room or his church if his flowers decorate the altar. Also the children learned early to assume certain little responsibilities that made them feel that it was important for them to be present. Because they loved music and could sing and play they have had a good deal of responsibility in the Church music. One of them was appointed to lead the singing in the Beginners' Department and has had some responsibility of the Church music ever since. I tried to train them from the first to feel the importance of carrying any small responsibility put upon them; and as soon as they could start to Sunday school I tried to help them feel that it was important for them to be present. I tried to carry the same habit of responsibility into their school life, and both in school and church their interest held wherever they were of service.

SOCIAL CONTACTS: The social contacts of the child's Church life should be developed if the child is to love the services of the church. To promote this the mother may find many opportunities to help. During the week she may invite the children's teacher into the home and thus strengthen the tie of love and influence that should exist between the teacher and the child. This social contact with the teacher will help her to understand the child and to know better how to approach him and what to expect of him. For the child it will help him to know his teacher better, to love her more, and to feel a greater freedom of self-expression in her presence. To bring his Church life into his home circle pleases the child and makes him feel so much closer to his Church contacts because his home is his world and his interests are largely circumscribed by his home. Because this is true the mother should, for his sake, draw his Church life into his home circle as often as she can. It helps him to feel that the Church life is real and important and has something to do with daily living.

Then of course the more the mother knows about the child's teacher, and the better she understands what the teacher is trying to do for the child, the more intelligently she can coöperate with her to promote the spiritual growth of the child. These little social contacts help the child to feel at home at the church and gain the ease in self-expression there that will serve to make his Church life a real pleasure to him.

Another good point of social contact for enriching the influence of the Church in the child's life is through the other mothers and children in the same department. These may be visited and in turn invited into the home so that the tie of companionship in worship is strengthened through the social life. Perhaps one of the great points of weakness in our modern Church life is that we do not take time to know each other or to strengthen the tie of Church membership as a bond between people. In early life these ties are easily established and strengthened so that there develops through the Church life a feeling of mutual responsibility to help each other. This opportunity may come when there is a sick child in the department or when one has a birthday or wishes to keep a holiday. When there is a sick child in the department, if the teacher will telephone some of the mothers, they can gather flowers, a toy or two, some sick room delicacy, or a little story paper, and allow their children to take part in the preparation of the treat for the sick companion. Of course the actual visiting of children during sickness is not to be encouraged, but the point is gained when the children themselves respond sympathetically in the preparation of a treat for the sick child. It may be that the mother's life is so busy and so full of actual work that she has little opportunity to do any Church visiting or even very little Church attendance, but she need not on that account get out of touch with the life and work of her

Church. There is always the telephone and the two-cent stamp with the power of the government behind it. When the mother cannot get out of the home for social contacts, she must bring them into the home. One simple way of doing this is to invite the teacher or the home visitor into the home for an afternoon call and then ask in a few other mothers for a cup of tea. Have the children all neat and tidy and prepared to enjoy the occasion by passing the napkins or in other simple ways serving the guests. In our other social contacts we do this, and if we want the children to feel that the Church is important or if we want them to receive any vital influence from the work of the Church we cannot leave out all the social contacts of our Church during the formative years of the children's lives.

BEREAVEMENT: The perils of parenthood imply always the possibility of bereavement; and when the little lives so lovingly expected and provided for are sometimes so quickly snuffed out there is great opportunity for the healing touch of Christian sympathy to come into the home through the Church. Any bereavement calls for sympathy, but the loss of a child is a peculiar type of sorrow and must be recognized as such. The expectant mother has felt all the spiritual awakening and the emotional inspiration of parenthood and then has come suddenly the dumb silence of loss. At this time the stored-up emotional energy needed for parenthood demands service of some kind as a worthy object on which to expend itself; and for the other mothers in the Nursery Department of the Church the hour of bereavement should be a quickening hour in their contact with the bereaved young mother. It is a time to share our children with the bereaved mother and help our children adjust themselves to the idea that God is back of all things in life or in death.

SINGING: Unless a child can sing when he starts to Church school he will not get his full share of enjoyment out of the simple forms of worship he attempts; and he cannot learn the little songs very quickly if he has only the few minutes of class session once a week in which to do it. In order to help him function in that part of his worship the mother can be of great assistance if she will get one of the little songbooks used and teach the child some of the songs most commonly sung. She can find this all out from the child's teacher, and they should coöperate fully in this work. If one mother has a special gift for singing and for helping other children to sing with her, then a good piece of work for her to do would be to take a little group of children with her own and teach them the songs the teacher wishes them to use on Sunday mornings. She may take them two or three mornings in the week and in this way do a great deal to enrich their Sunday morning Church life.

There is a great art in teaching a little child to sing, or, I might say, inspiring him to sing. Most children love to sing, and do it quite naturally and unaffectedly if they feel at ease and the words and music are not too intricate and difficult to fit into their needs and understanding. Too much instrumental accompaniment of the song is confusing to the child, and it is enough for the mother or teacher to make the little tune sing to the children, either with her voice or on the instrument. In teaching the children to sing no child should be required to learn either tune or words; they should simply be presented to them so vividly that their own little minds and sensibilities will take hold of them and make the music a part of themselves. The Church school can do only a limited amount of spiritual education and worship training for our children, because it has only one short session a week; and the mother can do a great deal to help by her intelligent coöperation.

MEMORY WORK: In the training of children through the period of infancy there is really no place for arbitrary memory work. Of course the child does remember much of what he hears and he will learn little stories and texts in his Sunday school life because he cannot help remembering them. These stories and texts are provided in order to create certain impressions in the child's mind and the mother can help to deepen and strengthen these impressions in the child's life by providing the child with various opportunities to work out the teachings of the material presented to him at Sunday school. This is the only type of memory work that the child should specifically undertake.

HOLIDAYS AND SPECIAL DAYS: Children love a spirit of festivity and so they always take a great pleasure in the keeping of holidays and special days. This furnishes the mother another opportunity to help in relating her child happily to his Church life. There are a number of special days and holidays which are observed in the Church school; and very often the child will receive little souvenirs from his teacher. The mother can add to the child's appreciation of these and strengthen the social tie between the Church and the child by providing a place to preserve these little souvenirs and gifts and by often taking them out and recalling to the child's mind the happy occasion on which he received them. A child needs a great store of happy memories as a background to the habit of happiness and the mother can help him connect up many of these happy memories with the Church and his own Church contacts. I used a little box in which to keep these treasures for my children, taking a small wooden box, staining it, and then decorating it with the little pictures you paste on wood and then varnish over the pictures. I had hinges fitted on the boxes so they could be closed and opened easily. My children got a great deal of pleasure out of taking out their small treasures and talking about them. I believe the plan helped to deepen and strengthen their love for the Church.

UNITY OF TEACHING: In teaching little children it is very important that teachers shall be agreed on what ideas and impressions they wish to give the child. At best it is like working partly in the dark, for it is very difficult to reach a number of children with the same idea at the same time. They may not all want the idea or have their minds open to receive it; so the teacher needs the mother's help. It is important then that mother and teacher shall agree about ideals and impressions and first concepts of God and righteousness. If they do not agree, there is apt to result an unhappy confusion in the child's mind. At best abstract ideas are hard for him to grasp, and if his teachers do not agree he may lose faith in all of them, which is an unhappy condition for him. No criticism, either direct or implied, should ever be made by the mother or the teacher, of the other, her teaching or her work. It is too confusing to the child. In later childhood there is room for a child to do his own thinking and to disagree intelligently either with teacher or mother and be mentally stimulated in the process of doing his own reasoning, but in a child's first lessons there is no place for disagreements and possible confusion. All those who attempt to give him any religious instruction at all should be perfectly agreed on their ideas so that his foundations of faith may be fixed and secure. His first religious teaching has little to do with his reasoning powers. We have to postulate God and the child's capacity to apprehend God and gain the spiritual enrichment that comes from love toward God and a feeling of gratitude and worship toward him. The teacher's work is just to lodge a fleeting impression or make a direct emotional appeal. She cannot do that unless the mother helps to fix her impressions and deepen her appeal after it has been made.

THE LURE OF PERFECTION: There is something very thrilling about the thought of perfection in human character, and mothers are constantly striving toward the achievement of such an ideal for their children. I remember well facing my first son and thinking, "If only he has inherited all of my good traits, all of his father's and all from the two sets of grandfathers and mothers, and then none of our bad traits, how fine it will be." But of course I have learned that life doesn't work that way. The child doesn't inherit qualities at all, only tendencies, and if he is to have any individual personality at all, he has to have potentialities of good and evil both in his nature. He has to have that in order to develop any power of choice, and the power of choice is the glory of humanity. We like to think that if we could surround our children with a perfect environment and give them only good impressions there would never be any evil in them, but their power of choice which makes always both good and evil possible to them is to help them approximate the perfect personality of Christ. Educators in the churches and out are trying to find out by actual scientific tests the kind of teaching and the character of program of child training which will operate to develop the Christlike in our children and lead them into a larger and richer religious life than we have known. This is the great aim of the religious educators of the churches to-day, and yet they are helpless to put over any sort of training program during the teachable years of infancy without the help of the mother-teacher. The cultivation of character is slowly becoming a science, and the mothers of our race must fit themselves to work more intelligently toward that perfect ideal of Christlike character which has burned like a vision before the Church of Christ for so many centuries; and which lives as a continued lure of inspiration to the task of Christian motherhood. That our children may succeed where we have failed is always the earnest prayer of loving parents everywhere, but the earnest prayer is not enough. We must learn to work so reverently and so intelligently with the raw materials of character that we may actually help our children to answer our own prayers for us. If the ideals of Christ are to take deep hold of the world's thinking for to-morrow, and become a dynamic force in to-morrow's world of action, these ideals and teachings will have to be set in the roots of character-growing and developing in the homes and around the firesides of the mothers of to-day. The roots of character begin their growing in the homes and under the nurture and love of the mother's care. At first a child loves what he is taught to love, or what is offered him as an inspiration to love; also he regards lightly what those about him seem to regard lightly. The loves and loyalties of a man's life *are* his life—they are his character and himself; and it is for this very reason that the first loves and loyalties of a little child have such great character importance to him and to the world. It is these first loves and loyalties that the mother usually fixes for her children. What power God has given into the hands of the mothers of young children!

CHAPTER VIII

PRAYERS OF MOTHERHOOD

Only God himself can gather together and understand the deep, unvoiced longing that goes up to his throne through the prayers of motherhood. I believe mothers always have prayed and that they do pray in whatever language they speak or whatever religion they profess, because in no other way can they find any expression for that intense creative urge of spirit that goes with motherhood. And because I have so often sought and found relief and inspiration in prayer myself I am including a few short and simple prayers of motherhood. Prayer is indeed so much a part of a mother's worship that the special prayer-life of motherhood may well be studied and cultivated.

A Morning Prayer

Heavenly Father:
Be Thou near to-day to bless me,
Let not petty cares distress me,
Nor grief and wrong too much depress me,
  But help me to be true and kind.

Fill my days with friendly living,
Joy and praise and sweet thanksgiving;
And vision to redeem my striving
  May I in love and service find.

With courage strong and faith unyielding,
Through the paths of life's bewildering
Help me guide my little children
  With a consecrated heart and mind. Amen.

A Home Prayer

O Heavenly Father, lest I stray,
Walk Thou beside me through this day,
That I may guide my children's youth
Into Thy ways of love and truth;

O touch my heart with holy fire,
A steady zeal, a quick desire;
And grant me courage strong and true,
A faith to hope, a will to do,

A happy heart that trusts and sings,
The peace of mind that goodness brings,
And self-control, that I may bless
My humble home with graciousness. Amen.

In the Hour of Grief

Dear God, my heart is bowed with grief to-day;
May I remember Thy dear cross
And learn of Thee the strange and holy way
To serve mankind through pain and loss.

O lay Thy healing hand upon my heart,
Open my eyes that are so blind,
And give me courage, Lord, to do my part
And trust that Thou art always kind.

Help me remember those who look to me
For household love and friendly cheer;
Sustain me, Father God, and let me be
A blessing to my loved ones here.

Protect my spirit from all bitterness,
Keep gladness living in my soul,
For Thou hast planned it all in tenderness,
Through Life and Death, a perfect whole. Amen.

AN EVENING PRAYER

O Father in Heaven, I pray,
  Forgive the mistakes I have made;
I know I have stumbled to-day,
  And said what I should not have said;

I know I have blundered, but take
  The holy intent of my mind
To cover my faults; and make
  Me to feel Thy judgment is kind.

But most of all, dear God, I pray
No hurt or harm through me shall come
To those I've loved and served to-day—
The little children in my home. Amen.

A PRAYER FOR REVERENCE

Heavenly Father, help me to walk softly and reverently before Thee during these busy and splendid days of my motherhood. Help me to realize that the precious material with which I must work is immortal; and that as I sow to-day my beloved child must reap in his to-morrow. Help me to keep an open mind and a listening heart, so that I may learn of Thee and be able because of Thy help to understand my child better and be better able to help him. Amen.

A PRAYER FOR PATIENCE

Heavenly Father, teach me Thy patience that can wait for results that are worth waiting for. Help me to realize that character is a slow growth and that what I do to-day may not show until to-morrow. Help me to be patient with my child and not to hurry him forward on his way of life, but let him grow in peace and quietness and content. Help me to think more of principles than of results, so that I may have patience to sow the true seed and then wait for the flowering and fruiting of character. Amen.

A Prayer for Consecration

Heavenly Father, help me in this strange business of laying myself aside and consecrating myself to the holy task of motherhood. Let me not think overmuch of the pleasure and the glory my child is to me, but think rather of him and his future and what I may contribute to him that will be worth while in his life. Help me to settle finally with myself whether I care more for the good of my child or for the credit he will reflect on me, so that I may help him to grow not for the world but for Thee. Help me to see that this is the foundation of character; and that whatever is true to Thy teachings will find its place in Thy world. Help me to work and wait and trust. Amen.

A Prayer for Strength

Heavenly Father, be my friend and helper
  In the sacred task assigned to me;
I can never lead my little children
  Unless Thou my stay and strength shall be.
I am blinded by my strong affection
  Till their little faults I cannot see;
I am ignorant, O Lord, and wayward
  And my hope and trust abide in Thee.
They are innocent, dear God, and helpless,
  And they trust so lovingly in me;
I would gladly bear their hurts and burdens
  If they only could be laid on me.

They are Thine, Thy heritage, O Father,
  And must live through all eternity;
Mine the task to guard and guide and lead them,
  And I cannot do it worthily
Except Thou strengthen me, their mother,
  And from day to day abide with me. Amen.

A Prayer for Busy Days

Dear Heavenly Friend, who understands
  The burdens of my heart,
    My comfort and my care,
The manifold and stark demands
  That fall within my part
    Of daily living here;

Sustain me through the busy days,
  Be ever at my side
    And help me understand
The deeper drift of childhood's ways,
  The truths that must abide.
    If character would stand;

Help me to live my gift of years
  In kindness and content,
    With such simplicity
That I may conquer foolish fears
  And see how life was meant
    For perfect harmony. Amen.

A Prayer for Wisdom

O Almighty Teacher of mankind, help me to choose wisely what I shall teach my child, who stands before me all untaught and unprepared for the stern school of life. Guide me in the choice of what I shall teach and then give me the wisdom and understanding to get the deeper meanings of the lessons I have chosen. Give me the tact and the skill to make the lessons clear to my child; and then the depth of love and patience which shall bring a tender response from his heart, and give the lessons life and warmth and vitality to live with him when I am gone.

Thou who dost understand that as a man thinketh in his heart so is he, help me to lay the foundation of my child's faith so deep and true that he shall never drift away from Thee; and keep the stream of thought that guides his life so crystal clear that evil shall not come near him. Teach me that I may teach him, and keep my own thoughts clear and clean and fresh from Thee so that I shall make no foolish or hurtful mistakes in my teaching of my child about Thy ways in this world where he must live. Help me to teach in all humility and yet I pray give me a faith that will keep me ever strong and unafraid through all the bewildering ways of life. Amen.

A Christmas Prayer

O Christ, who was once a wee child on this earth, draw near to me this Holy Night. My heart is filled with foolish fears which only Thou and Thy young mother can understand. My eyes dim with tears as I think of the time when the little ones I so proudly claim to-day must leave the fair shelter of their home to live their own lives in this world. On this sweet night of gift-giving help me to give my children that best of all gifts, a love for and an understanding of the Christ-spirit of love and of high service which was Thy gift to a world. Help me to give them a living faith in all things high and holy and well-beloved of Thee. O keep them and guide them and lead them so that no matter how far apart we may be we shall still be one family in faith and love. Amen.

A PRAYER FOR UNDERSTANDING

Heavenly Father, give me an understanding heart so that my child will trust me and confide in me. Help me to respect his confidence and treat it reverently and with understanding. Where I am blind open my eyes and my heart by the magic power of self-forgetful love and devoted prayer. Help me every day to lay aside for a definite time the cares and burdens of my life and try to enter the world of childhood so that I may better understand my child and help him to adjust himself to the world around him. Amen.

A SOCIAL PRAYER

Heavenly Father, help me to share my motherhood with my friends and be as patient, kind, and uncritical with other children as I hope for other parents to be toward my child. Help me to look for and find the good in all the childhood about me; so that I may realize the importance of helping my child to bless others and to be a blessing in his world. Help me to put other children at ease so that they will not suffer embarrassment in my presence, but be able to adjust themselves naturally and happily to me. Amen.

A PRAYER FOR LIGHT

Heavenly Father, reveal Thyself to me so that I may justly and worthily show Thee to my child and teach him of the mysteries of Thy manifold speech in this world. Open my heart to the deeper meanings of life and its purposes and help me to keep these clearly in mind as I deal with the small problems and vexations of my day. Help me to read Thy messages in the wonders of nature around me and in the hearts of humanity near me so that I may reveal them to my child in such a way as to develop and inspire in him a closer companionship with Thee than I have ever known. Where I am blind, help me to see; and where I am ignorant, help me to learn. Then let me use my vision and my knowledge to bless my child and the world in which he is to grow up. Amen.

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